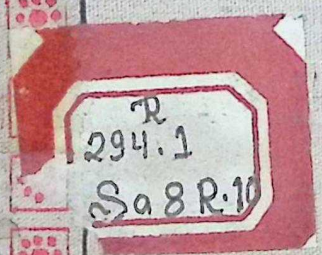
Digitized by Arya Samaj Foundation Chennai and eGangotri

RGVEDA SAMHITA

Volume X

ऋग्वेद संहिता



वेद प्रतिष्ठान, नई दिल्ली

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

d by Arya Samaj Foundation Chennai and eG

RGVEDA SAMHITA

Volume X

ऋग्वेद संहिता

R
294.5~~92~~
~~SAT-R~~

वेद प्रतिष्ठान
नई दिल्ली

Public Domain. Gurukul Kangri Collection, H

Digitized by Arya Samaj Foundation Chennai and eGangotri

73169

73169

R
294.1
Sa8R.10

R
294.1
Sa8R.10
12 JAN 1984
G.Wo/32{2/

73169

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73169

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय हरिद्वार

वर्ग संख्या 294.1 आगत सं० 73169

पुस्तक SaBR.10 वितरण की तिथि नीचे अंकित है।

इस तिथि सहित 15वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा 5 पैसे के हिसाब से विलम्ब दण्ड लगेगा।

12 JAN 1979

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

731691

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RGVEDA SAMHITĀ

ऋग्वेद संहिता

73169

Stock Verification-2021

with

English Translation

by

Swami Satya Prakash Sarasvati

and

Satyakam Vidyalankar

Volume X

Book VIII, Hymns [41—103]

दशमं भागः

अष्टमं मण्डलम्, सूक्तानि [४१—१०३]

Stock Verification-2021

Veda Pratishthana

New Delhi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ṚGVEDA, Vol. X
© Veda Pratishthana, 1982
Published by the Veda Pratishthana, New Delhi

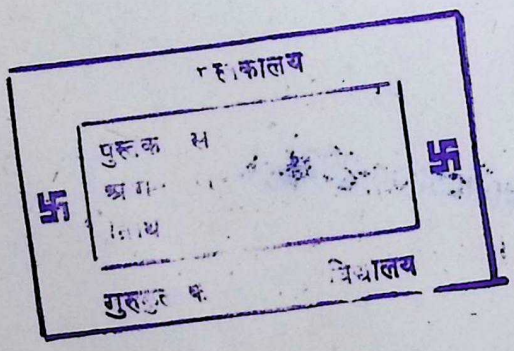
294.1
Sa 8R.10

Sole Selling Agents

S. CHAND & COMPANY LTD
Head Office : Ram Nagar, New Delhi-110055
Show Room : 4/16-B, Asaf Ali Road, New Delhi-110002

Branches :

Mai Hiran Gate, Jullundur-144008
Aminabad Park, Lucknow-226001
Blackie House, 103/5, Walchand Hirachand Marg, Opp. GPO. Bombay-400001
Khazanchi Road, Patna-800004
Sultan Bazar, Hyderabad-500001
152, Anna Salai, Madras-600002
285/J, Bipin Behari Ganguli Street, Calcutta-700012
3, Gandhi Sagar East, Nagpur-440002
KPCC Bldg., Race Course Road, Bangalore 560009
8-1, Banerjee Road, Eranakulam North, Cochin-682018



Printed at :
Shiksha Bharati Press, G. T. Road, Shahdara, Delhi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
7 3 1 69

CONTENTS

Foreword by Dr. L. M. Singhvi

Preface by Prakashvir Shastri

English Translation : Book VIII

Hymns 41 to 103 3177—3443

Notes

Book VIII 3447—3582

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
731694

IN MEMORY OF
VED RATAN MOHAN

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Col. Ved Ratan Mohan, M.P. was born at Rawalpindi on July 30, 1920. He graduated from the Punjab University and later took his Master of Commerce Degree from Delhi University.

Shri Ved Ratan Mohan's father Shri N.N. Mohan was a prominent industrialist and a generous philanthropist. Shri Ved Ratan Mohan made his own memorable contribution to the success of the enterprises in which his family was interested. He also took active interest in public life and supported many worthwhile causes.

In 1961, the honorary rank of Captain was conferred on Shri Ved Ratan Mohan; in 1966, he became a Lieutenant Colonel in the Territorial Army; in 1972, the honorary rank of Colonel in the Territorial Army was conferred on him.

He was elected as Deputy Mayor of the Municipal Corporation, in Lucknow. Later he was elected to the office of the Mayor. In 1964, he was nominated as a Member of the Uttar Pradesh Legislative Council. In 1967, he was awarded Padama Shri. In 1971, he became the recipient of the Padma Bhushan Award. In 1972, he was elected to Rajya Sabha, the Upper House of Indian Parliament, from Uttar Pradesh.

He died on July 28, 1973, deeply mourned and widely lamented.

He had travelled extensively and had a wide range of interests and accomplishments. Photography, painting, music and poetry had a claim on him. Equally, he gave generously of himself to the solution of public problems and to personal hardships of individuals in distress. He was deeply interested in Indian culture and in educational institutions as vehicles of India's cultural renaissance and socio-economic reconstruction. The Vedas and their message energised his inspiration and impelled him to consecrated action for human welfare.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73169

Ved Ratan Mohan

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः.....अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा.....अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे । यजु. 36.18.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *svar*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (sraddha) converges with reason (tarka); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

ज्ञातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमावदेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । यजु. 25.21

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः वहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Parkash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Deepavali, 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73169

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind. This noble objective is reflected in the following words of the Vedic sages :

May all be happy and rid of diseases,
May all have a happy and harmonious life,
May nobody ever be afflicted with suffering.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Müller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising youngman, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Devoted to social service, he took keen interest in the dissemination and distribution of religious literature. He had unshakable faith in God. Daily he would perform *yajna* and once in a year he would perform this on a big scale when all the *mantras* of one of the four Vedas would be recited. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made the noble resolve to get all the four Vedas translated into English and publish them on behalf of the Narendra Mohan Foundation in the sacred memory of his elder brother. This Foundation was endowed by the sons of the late Shri Narendra Mohan, the founder of the Mohan Industries, in accordance with the wishes of their father. A hospital, a college, and several other charitable institutions devoted to public service are being run by the Foundation.

The task of rendering the four Vedas into English was entrusted to the Veda Pratishthana by the Foundation. Dr. Govardhan Lal Dutta, a famous educationist and Head of the Pratishthana, requested the Vedic scholar Svami Satya Prakash Sarasvati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Svami Satya Prakashji to accomplish this task. I am happy that Svamiji was kind enough to accede to the request. He is devoting most of his time to the translation work though he is a *parivrajaka*, a peripatetic monk. In this task, he is collaborating with Pandit Satyakam Vidyalankar.

Thanks are particularly due to Shri Vishwanath for his unstinted cooperation in the excellent printing of this work. No words would be adequate to express my warm appreciation and grateful thanks to Major Kapil Mohan, Svami Satya Prakashji and other colleagues and co-workers of the Veda Pratisthana who have generally helped in the accomplishment of this sacred task.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima,
Vikramiya Samvat 2034,
August 28, 1977.

Prakash Vir Shastri
Secretary, Veda Pratishthana
New Delhi

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73169

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ऋग्वेद संहिता

अष्टमं मण्डलम्

(४१) एकचत्वारिंशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । वरुणो देवता । महापङ्क्तिश्छन्दः ॥

॥२६॥ अस्मा ऊ षु प्रभूतये वरुणाय मरुद्भ्योऽर्चा विदुष्टरेभ्यः ।
यो धीता मानुषाणां पश्वो गा इव रक्षति नभन्तामन्यके समे ॥१॥
तमू षु समना गिरा पितॄणां च मन्मभिः ।
नाभाकस्य प्रशस्तिभिर्यः सिन्धूनामुपोदये सप्तस्वसा स मध्यमो नभन्तामन्यके समे ॥२॥
स क्षपः परि षस्वजे न्युस्रो मायया दधे स विश्वं परि दर्शतः ।
तस्य वेनीरनु व्रतमुषस्तिस्रो अवर्धयन्नभन्तामन्यके समे ॥३॥

41

Asmā ū shú prábhūtaye váruṇaya marúdbhyó 'rcā vidúshṭarebhyaḥ | yó dhītā mánushāṇām paśvó gā iva rákshati nábhantām anyaké same || 1 || tám ū shú samaná girā pitṛīṇā́m ca mánmabhiḥ | nābhākásya práśastibhir yáḥ síndhūnām úpodayé saptásvasā sá madhyamó nábhantām anyaké same || 2 || sá kshápaḥ pári shasvaje ny ùsró māyáyā dadhe sá víśvam pári darśataḥ | tásya vénīr ánu vratám ushás tisró avardhayan nábhantām anyaké same || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ṚGVEDA SAMHITĀ

BOOK EIGHT

Hymn-41

May you offer priase to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish. 1

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despiser too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish. 2

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at three times a day (morning, noon, and evening). May all our adversities vanish. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यः ककुभो निधारयः पृथिव्यामधि दर्शतः ।
स माता पूर्व्यं पदं तद्वरुणस्य सप्त्यं स हि गोपा इवेर्यो नभन्तामन्यके समे ॥४॥
यो धर्ता भुवनानां य उस्राणामपीच्या३ वेद नामानि गुह्या ।
स कविः काव्या पुरु रूपं द्यौरिव पुष्यति नभन्तामन्यके समे ॥५॥

yáḥ kakúbho nidhārayáḥ prithivyắm ádhi darṣatáḥ | sá mắtā pūrvyám padắṃ tád váruṇasya sáptyaṃ sá hí gopắ ivéryo nábhantām anyaké same || 4 || yó dhartắ bhúvanānāṃ yá usráṇām apīcyà véda nắmāni gúhyā | sá kavíḥ kắvyā purú rūpắṃ dyaúr iva pushyati nábhantām anyaké same || 5 || 26 ||

॥२७॥ यस्मिन्विश्वानि काव्या चक्रे नाभिरिव श्रिता ।
त्रितं जूती सपर्यत व्रजे गावो न संयुजे युजे अश्वाँ अयुक्षत नभन्तामन्यके समे ॥६॥
य आस्वत्क आशये विश्वा जातान्येषाम् ।
परि धामानि मर्मृशद्वरुणस्य पुरो गये विश्वे देवा अनु व्रतं नभन्तामन्यके समे ॥७॥
स समुद्रो अपीच्यस्तुरो द्यामिव रोहति नि यदासु यजुर्दधे ।
स माया अर्चिना पदास्तृणान्नाकमारुहन्नभन्तामन्यके समे ॥८॥

yásmin víśvāni kắvyā cakré nábhir iva śritắ | tritắṃ jūtí saparyata vrajé gắvo ná saṃyúje yujé áśvāñ ayukshata nábhantām anyaké same || 6 || yá āsv átka āśáye víśvā jātắny eshām | pári dhắmāni mármṛiśad váruṇasya puró gáye víśve devắ ánu vratắṃ nábhantām anyaké same || 7 || sá samudró apīcyàs turó dyắm iva rohati ní yád āsu yájur dadhé | sá māyắ arcínā padástṛiṇān nákam áruhan nábhantām anyaké same || 8 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He is visible above the earth and sustains the quarters of the horizon. He measures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यस्य श्वेता विचक्षणा तिस्रो भूमीरधिक्षितः ।
त्रिरुत्तराणि पप्रतुर्वरुणस्य ध्रुवं सदः स सप्तानामिरज्यति नभन्तामन्यके समे ॥९॥
यः श्वेताँ अधिनिर्णिजश्चक्रे कृष्णाँ अनु व्रता ।
स धामं पूर्व्यं ममे यः स्कम्भेन वि रोदसी अजो न द्यामधारयन्नभन्तामन्यके समे ॥१०॥

yásya ṣvetā́ vicakshaṇā́ tisró bhū́mīr adhikshitáḥ | trír úttarāṇi paprátur váruṇasya dhruvā́m sádaḥ sá saptānā́m irajyati nábhantām anyaké same || 9 || yáḥ ṣvetā́ń ádhinirṇijaṣ cakré kṛishṇā́ń ánu vratā́ | sá dhā́ma pūrvyám mame yá skambhéna ví ródasī ajó ná dyā́m ádhārayan nábhantām anyaké same || 10 || 27 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१–६) षड्चस्यास्य सूक्तस्य काण्वो नाभाक आत्रेयोऽर्चनाना वा ऋषिः । (१–३) प्रथमतृचस्य वरुणः. (४–६) द्वितीयतृचस्य चाश्विनौ देवताः । (१–३) प्रथमतृचस्य त्रिष्टुप, (४–६) द्वितीयतृचस्य चानुष्टुप छन्दसी ॥

॥२८॥ अस्तभ्नाद्द्यामसुरो विश्ववेदा अमिमीत वरिमाणं पृथिव्याः ।
आसीदद्विश्वा भुवनानि सम्राड् विश्वेत्तानि वरुणस्य व्रतानि ॥१॥
एवा वन्दस्व वरुणं बृहन्तं नमस्या धीरममृतस्य गोपाम् ।
स नः शर्म त्रिवरूथं वि यंसत्पातं नो द्यावापृथिवी उपस्थे ॥२॥

42.

Ástabhnād dyā́m ásuro viṣvávedā ámimīta varimā́ṇam pṛithivyā́ḥ | ā́sīdad víṣvā bhúvanāni samrā́ḍ víṣvét tā́ni váruṇasya vratā́ni || 1 || evā́ vandasva váruṇam bṛihántam namasyā́ dhíram amṛítasya gopā́m | sá naḥ ṣárma triváruthaṃ ví yaṅsat pātā́m no dyāvāpṛithivī upásthe || 2 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7 3 1 69

His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. 9

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night).He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. 10

42

The powerful venerable Lord, the possessor of all wealth, has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. 1

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इमां धियं शिक्षमाणस्य देव क्रतुं दक्षं वरुण सं शिशाधि ।
ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावं रुहेम ॥३॥
आ वां ग्रावाणो अश्विना धीभिर्विप्रा अनुच्यवुः ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥४॥
यथा वामत्रिरश्विना गीर्भिर्विप्रो अजोहवीत् ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥५॥
एवा वामह्व ऊतये यथाहुवन्त मेधिराः ।
नासत्या सोमपीतये नभन्तामन्यके समे ॥६॥

imáṃ
dhíyaṃ śikshamāṇasya deva krátuṃ dákshaṃ varuṇa sáṃ śiśādhi | yáyáti víśvā duritá tárema sutármāṇam ádhi náva ruhema || 3 || á vāṃ grávāṇo aśvinā dhībhír víprā acucyavuḥ | násatyā sómapītaye nábhantām anyaké same || 4 || yáthā vām átrir aśvinā gīrbhír vípro ájohavīt | násatyā sómapītaye nábhantām anyaké same || 5 || evá vām ahva ūtáye yáthāhuvanta médhirāḥ | násatyā sómapītaye nábhantām anyaké same || 6 || 28 ||

[अथ षष्ठोऽनुवाकः ॥] (४३) त्रिचत्वारिंशं सूक्तम्

(१–३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२९॥ इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः । गिरः स्तोमास ईरते ॥१॥
अस्मै ते प्रतिहर्यते जातवेदो विचर्षणे । अग्ने जनामि सुष्टुतिम् ॥२॥
आरोका इव घेदहं तिग्मा अग्ने तव त्विषः । दद्भिर्वनानि बप्सति ॥३॥

43.

Imé víprasya vedháso 'gnér ástritayajvanaḥ | gíra stómāsa īrate || 1 || ásmai te pratiháryate játavedo vícarshaṇe | ágne jánāmi sushṭutím || 2 || āroká iva ghéd áha tigmá agne táva tvíshaḥ | dadbhír vánāni bapsati || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

43

These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. 1

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

हरयो धूमकेतवो वातजूता उप द्यवि । यतन्ते वृथगग्नयः ॥४॥
एते त्ये वृथगग्नय इद्धासः समदृक्षत । उषसामिव केतवः ॥५॥

hárayo dhūmá-
ketavo vátajūtā úpa dyávi | yátante vṛithag agnáyaḥ || 4 ||
eté tyé vṛithag agnáya iddhásaḥ sám adṛikshata | ushásām
iva ketávaḥ || 5 || 29 ||

॥३०॥ कृष्णा रजांसि पत्सुतः प्रयाणे जातवेदसः । अग्निर्यद्रोधति क्षमि ॥६॥
धासिं कृण्वान ओषधीर्वप्स्यदग्निर्न वायति । पुनर्यन्तरुणीरपि ॥७॥
जिह्वाभिरह नन्नमद्दर्षिषा जम्भणाभवन् । अग्निर्वनेषु रोचते ॥८॥
अप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे । गर्भे सञ्जायसे पुनः ॥९॥
उदग्ने तव तद्घृतादर्ची रोचत आहुतम् । निंसानं जुह्वो३ मुखे ॥१०॥

kṛishṇá rájāṅsi patsutáḥ prayáṇe jātávedasaḥ | agnír
yád ródhati kshámi || 6 || dhāsíṃ kṛiṇvāná óshadhīr bápsad
agnír ná vāyati | púnar yán táruṇīr ápi || 7 || jihvábhir áha
nánnamad arcíshā jaṇjaṇābhávan | agnír váneshu rocate
|| 8 || apsv àgne sádhish ṭáva saúshadhīr ánu rudhyase |
gárbhe sáñ jāyase púnaḥ || 9 || úd agne táva tád ghṛitád
arcí rocata áhutam | níṅsānaṃ juhvò múkhe || 10 || 30 ||

॥३१॥ उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमाग्नये ॥११॥
उत त्वा नमसा वयं होतर्वरेण्यक्रतो । अग्ने समिद्भिरीमहे ॥१२॥

ukshánnāya vaṣánnaya sómapṛishṭhāya vedháse | stó-
**mair vidhemāgnáye || 11 || utá tvā námasā vayáṃ hótar vá-
reṇyakrato | ágne samídbhir īmahe || 12 ||**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle's mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature's bounties and performer of sacred rites, with oblations and with fuel. 12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उत त्वा भृगुवच्छुचे मनुष्वदङ्गिरस्वद्दवामहे ॥१३॥
त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्त्सता । सखा सख्या समिध्यसे ॥१४॥
स त्वं विप्राय दाशुषे रयिं देहि सहस्रिणम् । अग्ने वीरवतीमिषम् ॥१५॥

utá tvā bhṛiguvác
chuce manushvád agna āhuta | aṅgirasvád dhavāmahe || 13 ||
tvám̐ hy àgne agnínā vípro vípreṇa sán satā́ | sákhā sákhyā samidhyáse || 14 || sá tváṃ víprāya dāśúshe rayím̐ dehi sahasríṇam | ágne vīrávatīm ísham || 15 || 31 ||

॥३२॥ अग्ने भ्रातः सहस्कृत रोहिदश्व शुचिव्रत । इमं स्तोमं जुषस्व मे ॥१६॥
उत त्वाग्ने मम स्तुतो वाश्राय प्रतिहर्यते । गोष्ठं गाव इवाशत ॥१७॥
तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥१८॥
अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः । अद्मसद्याय हिन्विरे ॥१९॥
तं त्वामज्मेषु वाजिनं तन्वाना अग्ने अध्वरम् । वह्निं होतारमीळते ॥२०॥

ágne bhrátaḥ sáhaskṛita róhidaśva śúcivrata | imáṃ stómaṃ jushasva me || 16 || utá tvāgne máma stúto vāśráya pratiháryate | goshṭhám gáva ivāśata || 17 || túbhyaṃ tá aṅgirastama víśvāḥ sukshitáyaḥ pṛíthak | ágne kámāya yemire || 18 || agním dhībhír manīshíṇo médhirāso vipaścítaḥ | admasádyāya hinvire || 19 || tám tvám ájmeshu vājínaṃ tanvāná agne adhvarám | váhnim hótāram īḷate || 20 || 32 ||

॥३३॥ पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥२१॥

purutrā́ hí sadṛíṅṅ ási víśo víśvā ánu prabhúḥ | samátsu tvā havāmahe || 21 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तमीळिष्व य आहुतोऽग्निर्विभ्राजते घृतैः । इमं नः शृणवद्धवम् ॥२२॥
तं त्वा वयं हवामहे शृण्वन्तं जातवेदसम् । अग्ने घ्नन्तमप द्विषः ॥२३॥
विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् । अग्निमीळे स उ श्रवत् ॥२४॥
अग्निं विश्वायुवेपसं मर्यं न वाजिनं हितम् । सप्तिं न वाजयामसि ॥२५॥

tám īḷishva yá áhuto 'gnír vibhrájate ghṛitaíḥ | imáṃ naḥ ṣṛiṇavad dhávam || 22 || táṃ tvā vayáṃ havāmahe ṣṛiṇvántaṃ jātávedasam | ágne ghnántam ápa dvíshaḥ || 23 || viṣáṃ rájānam ádbhutam ádhyakshaṃ dhármaṇām imám | agním īḷe sá u ṣravat || 24 || agníṃ viṣváyuvepasam máryaṃ ná vājínaṃ hitám | sáptiṃ ná vājayāmasi || 25 || 33 ||

॥३४॥ घ्नन्मृध्राण्यप द्विषो दहन्रक्षाँसि विश्वहा । अग्ने तिग्मेन दीदिहि ॥२६॥
यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम । अग्ने स बोधि मे वचः ॥२७॥
यदग्ने दिविजा असस्यप्सुजा वा सहस्कृत । तं त्वा गीर्भिर्हवामहे ॥२८॥
तुभ्यं घेत्ते जना इमे विश्वाः सुक्षितयः पृथक् । धासिं हिन्वन्त्यत्तवे ॥२९॥
ते घेदग्ने स्वाध्योऽहा विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

ghnán mṛidhráṇy ápa dvísho dáhan rákshāṅsi viṣváhā | ágne tigména dīdihi || 26 || yáṃ tvā jánāsa indhaté manushvád aṅgirastama | ágne sá bodhi me vácaḥ || 27 || yád agne divijá ásy apsujá vā sahaskṛita | táṃ tvā gīrbhír havāmahe || 28 || túbhyaṃ ghét té jánā imé víṣvāḥ sukshitáyaḥ pṛíthak | dhāsíṃ hinvanty áttave || 29 || té ghéd agne svādhyó 'hā víṣvā nṛicákshasaḥ | tárantaḥ syāma durgáhā || 30 || 34 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We adore that lord (fire-divine) whose glory shines brightly when butter is fed; let it hear our invocations. 22

We invoke you, O adorable, all-pervading Lord, listening to our prayers and driving away our adversities. 23

I pray to you, O adorable lord, the sovereign of men, the wonderful, the presiding lord of cosmic laws; may it listen to our invocations. 24

We adore that adorable lord, who inspires all people, whose strength is manifested in every vital force, who is noble, strong and benevolent. 25

O adorable lord, (the fire-divine), may you drive away the malignant forces, keep us free from adversities, destroy the violent opponents and blaze forth with your bright radiance. 26

O fire-divine, the chief of vital forces, whom men have been kindling like the ancient sages, may you hear my words. 27

O fire-divine, procured by mechanical strength, born in the heavens or in waters, we glorify you as such with praises. 28

All these people, the inhabitants of earth, severally offer oblations to you for your feed and delight. 29

O fire-divine, may we, skilled in sacrificial works, admired by men all the time, easily get over all distress. 30

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३५॥ अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्द्रेभिरीमहे ॥३१॥
स त्वमग्ने विभावसुः सृजन्त्सूर्यो न रश्मिभिः । शर्धन्तमांसि जिघ्नसे ॥३२॥
तत्ते सहस्व ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

agním mandrám purupriyáṃ ṣīrám pāvakáśocisham | hṛidbhír mandrébhir īmahe || 31 || sá tvám agne vibhávasuḥ ṣṛijáṇ sū́ryo ná raṣmíbhiḥ | ṣárdhan támāṅsi jighnase || 32 || tát te sahasva īmahe dātráṃ yán nópadásyati | tvád agne váryaṃ vásu || 33 || 35 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–३०) त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥३६॥ समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन्हव्या जुहोतन ॥१॥
अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मना । प्रति सूक्तानि हर्य नः ॥२॥
अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे । देवाँ आ सादयादिह ॥३॥

44.

Samídhāgníṃ duvasyata ghṛitaír bodhayatátithim | ásmin havyá juhotana || 1 || ágne stómaṃ jushasva me várdhasvānéna máṇmanā | práti sūktáni harya naḥ || 2 || agníṃ dūtám puró dadhe havyaváham úpa bruve | devā́ń á sādayād ihá || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

44

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature's bounties to occupy their functional places. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रास ईरते ॥४॥
उप त्वा जुह्वो३ मम घृताचीर्यन्तु हर्यत । अग्ने हव्या जुषस्व नः ॥५॥

út te bṛihánto arcáyaḥ samidhānásya dīdivaḥ | ágne śukrása īrate || 4 || úpa tvā juhvò máma ghṛitā́cīr yantu haryata | ágne havyā́ jushasva naḥ || 5 || [36] ||

॥३७॥ मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् । अग्निमीळे स उ श्रवत् ॥६॥
प्रत्नं होतारमीड्यं जुष्टमग्निं कविक्रतुम् । अध्वराणामभिश्रियम् ॥७॥
जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् । अग्ने यज्ञं नय ऋतुथा ॥८॥
समिधान उ सन्त्य शुक्रशोच इहा वह । चिकित्वान्दैव्यं जनम् ॥९॥
विप्रं होतारमद्रुहं धूमकेतुं विभावसुम् । यज्ञानां केतुमीमहे ॥१०॥

mandrā́m hótāram ṛitvíjam citrábhānum vibhā́vasum | agnī́m īḷe sá u śravat || 6 || pratnā́m hótāram ī́dyam júshṭam agnī́m kavíkratum | adhvarā́ṇām abhiśríyam || 7 || jushānó aṅgirastamemā́ havyā́ny ānushák | ágne yajñā́m naya ṛitutha || 8 || samidhāná u santya śúkraśoca ihā́ vaha | cikitvā́n daívyam j nam || 9 || vípram hótāram adrúham dhūmáketum vibhā́vasum | yajñā́nām ketúm īmahe || 10 || [37] ||

॥३८॥ अग्ने नि पाहि नस्त्वं प्रति ष्म देव रीषतः । भिन्धि द्वेषः सहस्कृत ॥११॥
अग्निः प्रत्नेन मन्मना शुम्भानस्तन्वं३ स्वाम् । कविर्विप्रेण वावृधे ॥१२॥

ágne ní pāhi nas tvám práti shma deva ríshataḥ | bhindhí dvéshaḥ sahaskṛita || 11 || agníḥ pratnéna mánmanā śúmbhānas tanvàm svā́m | kavír víprena vāvṛidhe || 12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature's bounties of celestial region towards us. 9

We solicit the wise invoker of Nature's bounties, the beneficient, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम् । अस्मिन्यज्ञे स्वध्वरे ॥१३॥
स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा । देवैरा सत्सि बर्हिषि ॥१४॥
यो अग्निं तन्वो३ दमे देवं मर्तः सपर्यति । तस्मा इदीदयद्वसु ॥१५॥

ūrjó nápātam á huve 'gnim. pāvakáśocisham | asmín yajñé svadhvaré || 13 || sá no mitramahas tvám ágne śukréṇa śocíshā | devaír á satsi barhíshi || 14 || yó agním tanvò dáme devám mártaḥ saparyáti | tásmā íd dīdayad vásu || 15 || 38 ||

॥३९॥ अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतांसि जिन्वति ॥१६॥
उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते । तव ज्योतींष्यर्चयः ॥१७॥
ईशिषे वार्यस्य हि दात्रस्याग्ने स्वर्पतिः । स्तोता स्यां तव शर्मणि ॥१८॥
त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः । त्वां वर्धन्तु नो गिरः ॥१९॥
अदब्धस्य स्वधावतो दूतस्य रेभतः सदा । अग्नेः सख्यं वृणीमहे ॥२०॥

agnír mūrdhā́ diváḥ kakút pátiḥ pṛithivyā́ ayám | apā́m rétāṅsi jinvati || 16 || úd agne śúcayas táva śukrā́ bhrájanta īrate | táva jyótīṅshy arcáyaḥ || 17 || íśishe váryasya hí dātrásyāgne svàrpatiḥ | stotā́ syām táva śármaṇi || 18 || tvám agne manīshíṇas tvā́m hinvanti cíttibhiḥ | tvā́m vardhantu no gíraḥ || 19 || ádabdhasya svadhā́vato dūtásya rébhataḥ sádā | agnéḥ sakhyā́m vriṇīmahe || 20 || 39 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥४०॥ अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुची रोचत आहुतः ॥२१॥
उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा । अग्ने सख्यस्य बोधि नः ॥२२॥
यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिषः ॥२३॥
वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः । स्याम ते सुमतावपि ॥२४॥
अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः । गिरो वाश्रास ईरते ॥२५॥

agníḥ śúcivratatamaḥ śúcir vípraḥ śúciḥ kavíḥ | śúcī rocata áhutaḥ || 21 || utá tvā dhītáyo máma gíro vardhantu viśváhā | ágne sakhyásya bodhi naḥ || 22 || yád agne syām ahám tvám tvám vā ghā syā ahám | syúṣ ṭe satyā ihāśíshaḥ || 23 || vásur vásupatir hí kam ásy agne vibhávasuḥ | syáma te sumatāv ápi || 24 || ágne dhṛitávratāya te samudrā́yeva síndhavaḥ | gíro vāśrā́sa īrate || 25 || [40] ||

॥४१॥ युवानं विश्पतिं कविं विश्वादं पुरुवेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥
यज्ञानां रथ्यं वयं तिग्मजम्भाय वीळवे । स्तोमैरिषेमाग्नये ॥२७॥
अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृळय ॥२८॥
धीरो ह्यस्यद्मसद्विप्रो न जागृविः सदा । अग्ने दीदयसि द्यवि ॥२९॥
पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

yúvānaṃ viśpátiṃ kavíṃ viśvádam puruvépasam | agníṃ śumbhāmi mánmabhiḥ || 26 || yajñā́nāṃ rathyè vayáṃ tigmájambhāya vīḷáve | stómair ishemāgnáye || 27 || ayám agne tvé ápi jaritā́ bhūtu santya | tásmai pāvaka mṛiḷaya || 28 || dhíro hy ásy admasád vípro ná jāgṛiviḥ sádā | ágne dīdáyasi dyávi || 29 || purágne duritébhyaḥ purā́ mṛidhré-bhyaḥ kave | prá ṇa āyur vaso tira || 30 || [41] ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(४५) पञ्चचत्वारिंशं सूक्तम्

(१–४२) द्विचत्वारिंशद्दचस्यास्य सूक्तस्य काण्वस्त्रिशोक ऋषिः । (१) प्रथमर्चोऽग्नीन्द्रौ, (२–४२) द्वितीयाद्येकचत्वारिंशद्दचाश्चेन्द्रो देवते । गायत्री छन्दः ॥

॥४२॥ आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥१॥
बृहन्निदिध्म एषां भूरि शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥
अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥
आ बुन्दं वृत्रहा ददे जातः पृच्छद्वि मातरम् । क उग्राः के ह शृण्विरे ॥४॥
प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् । यस्ते शत्रुत्वमाचके ॥५॥

Á ghā yé agnim indhaté stṛṇánti barhír ānushák | yéshām índro yúvā sákhā || 1 || bṛihánn íd idhmá eshām bhúri sastám pṛithúḥ sváruḥ | yéshām índro yúvā sákhā || 2 || áyuddha íd yudhá vṛítam ṣúra ájati sátvabhiḥ | yéshām índro yúvā sákhā || 3 || á bundám vṛitrahá dade jātáḥ pṛichad ví mātáram | ká ugráḥ ké ha ṣṛiṇvire || 4 || práti tvā ṣavasí vadad giráv ápso ná yodhishat | yás te ṣatrutvám ācaké || 5 || 42 ||

॥४३॥ उत त्वं मघवञ्छृणु यस्ते वष्टि ववक्षि तत् । यद्वीळयासि वीळु तत् ॥६॥
यदाजिं यात्याजिकृदिन्द्रः स्वश्वयुरुप । रथीतमो रथीनाम् ॥७॥
वि षु विश्वा अभियुजो वज्रिन्विष्वग्यथा वृह । भवा नः सुश्रवस्तमः ॥८॥

utá tvám maghavañ chṛiṇu yás te váshṭi vavákshi tát | yád vīḷáyāsi vīḷú tát || 6 || yád ājím yáty ājikṛíd índraḥ svaṣvayúr úpa | rathítamo rathínām || 7 || ví shú víṣvā abhiyújo vájrin víshvag yáthā vṛiha | bhávā naḥ suṣrávastamaḥ || 8 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45

The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents?" 4

The powerful mother answers, "O son, he who seeks your enmity, fights as lightning in clouds." 5

O bounteous Lord, may you hear this: "surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm." 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अस्माकं सु रथं पुर इन्द्रः कृणोतु सातये । न यं धूर्वन्ति धूर्तयः ॥९॥
वृज्याम ते परि द्विषोऽरं ते शक्र दावने । गमेमेदिन्द्र गोमतः ॥१०॥

asmákam sú rátham purá índraḥ kṛiṇotu sātáye |
ná yám dhúrvanti dhūrtáyaḥ || 9 || vṛijyáma te pári dvishó
'ram te ṣakra dāváne | gaméméd indra gómataḥ || 10 || 43 ||

॥४४॥ शनैश्चिद्यन्तोऽद्रिवोऽश्वावन्तः शतग्विनः । विवक्षणा अनेहसः ॥११॥
ऊर्ध्वा हि ते दिवेदिवे सहस्रा सूनृता शता । जरितृभ्यो विमंहते ॥१२॥
विद्मा हि त्वा धनंजयमिन्द्र दृळ्हा चिदारुजम् । आदारिणं यथा गयम् ॥१३॥
ककुहं चित्त्वा कवे मन्दन्तु धृष्णविन्दवः । आ त्वा पणिं यदीमहे ॥१४॥
यस्ते रेवाँ अदाशुरिः प्रममर्ष मघत्तये । तस्य नो वेद आ भर ॥१५॥

ṣánaiṣ cid yánto adrivó 'ṣvāvantaḥ ṣatagvínaḥ | viváksha ṇā anchásaḥ || 11 || ūrdhvá hí te divé-dive sahásrā sūnṛítā ṣatá | jaritṛíbhyo vimáṅhate || 12 || vidmá hí tvā dhanaṃjayám índra dṛiḷhá cid ārujám | ādāriṇaṃ yáthā gáyam || 13 || kakuhám cit tvā kave mándantu dhṛishṇav índavaḥ | á tvā paṇíṃ yád ímahe || 14 || yás te revāṅ ádāṣuriḥ pramamárṣha magháttaye | tásya no véda á bhara || 15 || 44 ||

॥४५॥ इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः । पुष्टावन्तो यथा पशुम् ॥१६॥
उत त्वाबधिरं वयं शृत्कर्णं सन्तमूतये । दूरादिह हवामहे ॥१७॥

imá u tvā ví cakshate sákhāya indra somínaḥ | pushṭávanto yáthā paṣúm || 16 || utá tvábadhiraṃ vayáṃ ṣrútkarṇaṃ sántam útaye | dūrád ihá havāmahe || 17 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. 9

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यच्छ्रुधी हवं दुर्मर्षं चक्रिया उत । भवेरापिर्नो अन्तमः ॥१८॥
यच्चिद्धि ते अपि व्यथिर्जगन्वांसो अमन्महि । गोदा इदिन्द्र बोधि नः ॥१९॥
आ त्वा रम्भं न जिव्रयो ररभ्मा शवसस्पते । उश्मसि त्वा सधस्थ आ ॥२०॥

yác chu-
ṣrūyā́ imáṃ hávaṃ durmárshaṃ cakriyā utá | bháver āpír no ántamaḥ || 18 || yác cid dhí te ápi vyáthir jaganvā́ṅso ámanmahi | godā́ íd indra bodhi naḥ || 19 || ā́ tvā rambháṃ ná jívrayo rarabhmā́ ṣavasas pate | uṣmási tvā sadhástha ā́ || 20 || 45 ||

स्तोत्रमिन्द्राय गायत पुरुन्मृणाय सत्वने । नकिर्यं वृण्वते युधि ॥२१॥
अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥२२॥
मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् । माकीं ब्रह्मद्विषो वनः ॥२३॥
इह त्वा गोपरीणसा महे मन्दन्तु राधसे । सरो गौरो यथा पिब ॥२४॥
या वृत्रहा परावति सना नवा च चुच्युवे । ता संसत्सु प्र वोचत ॥२५॥

stotrám índrāya gāyata purunṛimṇáya sátvane | nákir yáṃ vṛiṇvaté yudhí || 21 || abhí tvā vṛishabhā suté sutáṃ sṛijāmi pītáye | tṛimpā́ vy àśnuhī mádam || 22 || mā́ tvā mūrā́ avishyávo mópahásvāna ā́ dabhan | mā́kīm brahmadvísho vanaḥ || 23 || ihá tvā góparīṇasā mahé mandantu rā́dhase | sáro gauró yáthā piba || 24 || yā́ vṛitrahā́ parāváti sánā návā ca cucyuvé | tā́ saṃsátsu prá vocata || 25 || 46 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७॥ अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । अत्रादेदिष्ट पौंस्यम् ॥२६॥
सत्यं तत्तुर्वशे यदौ विदानो अह्नवाय्यम् । व्यानट् तुर्वणे शमि ॥२७॥
तरणिं वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥२८॥

ápibat kadrúvaḥ sutám índraḥ sahásrabāhve | átrādedishṭa paúṅsyam || 26 || satyáṃ tát turváśe yádau vídāno ahnavāyyám | vy ànaṭ turváṇe śámi || 27 || taráṇiṃ vo jánānāṃ tradáṃ vájasya gómataḥ | samānám u prá śaṅsisham || 28 ||

ऋभुक्षणं न वर्तव उक्थेषु तुग्र्यावृधम् । इन्द्रं सोमे सचा सुते ॥२९॥
यः कृन्तदिद्रि योन्यं त्रिशोकाय गिरिं पृथुम् । गोभ्यो गातुं निरेतवे ॥३०॥

ṛibhukshāṇaṃ ná vártava ukthéshu tugryāvṛídham | índraṃ sóme sácā suté || 29 || yáḥ kṛintád íd ví yonyáṃ triśókāya girím pṛithúm | góbhyo gātúṃ níretave || 30 || 47 ||

४८॥ यद्दधिषे मनस्यसि मन्दानः प्रेदियक्षसि । मा तत्करिन्द्र मृळय ॥३१॥
दभ्रं चिद्धि त्वावतः कृतं शृण्वे अधि क्षमि । जिगात्विन्द्र ते मनः ॥३२॥
तवेदु ना उर्कीर्तयोऽमन्नुत प्रशस्तयः । यदिन्द्र मृळयासि नः ॥३३॥

yád dadhishé manasyási mandānáḥ préd íyakshasi | má tát kar indra mṛiḷáya || 31 || dabhrám cid dhí tvávataḥ kṛitáṃ śṛiṇvé ádhi kshámi | jígātv indra te mánaḥ || 32 || táved u táḥ sukīrtáyó 'sann utá práśastayaḥ | yád indra mṛiḷáyāsi naḥ || 33 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers against the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augmenter of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मा न एकस्मिन्नागसि मा द्वयोरुत त्रिषु । वधीर्मा शूर भूरिषु ॥३४॥
बिभया हि त्वावत उग्रादभिप्रभङ्गिणः । दस्मादहमीषहः ॥३५॥

má na ékasminn ágasi má dváyor utá trishú | vádhīr má śūra bhūrishu || 34 || bibhāyā hí tvā-vata ugrād abhiprabhāṅgíṇaḥ | dasmād ahám ṛitīsháhah || 35 || 48 ||

॥४९॥ मा सख्युः शूनमा विदे मा पुत्रस्य प्रभूवसो । आवृत्वद्भूतु ते मनः ॥३६॥
को नु मर्या अमिथितः सखा सखायमब्रवीत् । जहा को अस्मदीषते ॥३७॥
एवारे वृषभा सुतेऽसिन्वन्भूर्यावयः । श्वघ्नीव निवता चरन् ॥३८॥
आ त एना वचोयुजा हरी गृभ्णे सुमद्रथा । यदीं ब्रह्मभ्य इद्ददः ॥३९॥
भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पार्हं तदा भर ॥४०॥
यद्दीळाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम् । वसु स्पार्हं तदा भर ॥४१॥
यस्य ते विश्वमानुषो भूरेर्दत्तस्य वेदति । वसु स्पार्हं तदा भर ॥४२॥

má sákhyuḥ śúnam á vide má putrásya prabhūvaso | āvṛítvad bhūtu te mánaḥ || 36 || kó nú maryā ámithitaḥ sá-khā sákhāyam abravīt | jahá kó asmád īshate || 37 || evāre vṛishabhā suté 'sinvan bhūry āvayaḥ | śvaghnīva nivátā cáran || 38 || á ta etá vacoyújā hárī gṛibhṇe sumádrathā | yád īm brahmábhya íd dádaḥ || 39 || bhindhí víśvā ápa dvíshaḥ pári bádho jahí mṛídhaḥ | vásu spārhám tád á bhara || 40 || yád vīḷāv indra yát sthiré yát párśāne párābhṛitam | vásu spārhám tád á bhara || 41 || yásya te viśvámānusho bhūrer dattásya védati | vásu spārhám tád á bhara || 42 || 49 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only. You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

"O mortals, which friend, has, without provocation, ever abused a friend? who again is one that leaves his friend in distress?" 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(४६) षट्चत्वारिंशं सूक्तम्

(१–३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्ग्यो वश ऋषिः । (१–२०, २९–३१, ३३) प्रथमादिविंशत्यृचामेकोनत्रिंश्यादितृचस्य त्रयस्त्रिंश्याश्चेन्द्रः, (२१–२४) एकविंश्यादिचतसृणां कानीतस्य पृथुश्रवसो दानस्तुतिः. (२५–२८, ३२) पञ्चविंश्यादिचतसृणां द्वात्रिंश्याश्च वायुर्देवताः । (१) प्रथमर्चेः पादनिचृत् . (२–४, ६, १०, २३, २९, ३३) द्वितीयादितृचस्य षष्ठीदशमीत्रयोविंश्येकोनत्रिंशीत्रयस्त्रिंशीनाञ्च गायत्री. (५) पञ्चम्याः ककुप् . (७, १९) सप्तम्येकोनविंश्योर्बृहती. (८) अष्टम्या अनुष्टुप् . (९) नवम्याः सतोबृहती, (११–१२) एकादशीद्वादश्योर्विपरीतोत्तरः प्रगायः (एकादश्या बृहती, द्वादश्या विपरीता सतोबृहती), (१३) त्रयोदश्या द्विपदा जगती. (१४) चतुर्दश्या पिपीलिकमध्या बृहती, (१५) पञ्चदश्याः ककुम्न्यङ्कुशिरा, (१६) षोडश्या विराट् . (१७) सप्तदश्या जगती, (१८) अष्टादश्या उपरिष्टाद्बृहती, (२०) विंश्या विषमपदा बृहती, (२१–२२, २४, ३२) एकविंशीद्वाविंशीचतुर्विंशीद्वात्रिंशीनां पङ्क्तिः, (२५–२८) पञ्चविंश्यादिचतसृणां प्रगाथः [(२५, २७) पञ्चविंशीसप्तविंश्योर्बृहती, (२६, २८) षड्विंश्यष्टाविंश्योः सतोबृहती], (३०) त्रिंश्या द्विपदा विराट्, (३१) एकत्रिंश्याश्चोष्णिक् छन्दांसि ॥

॥१॥ त्वावतः पुरूवसो वयमिन्द्र प्रणेतः । स्मसि स्थातर्हरीणाम् ॥१॥
त्वां हि सत्यमद्रिवो विद्म दातारमिषाम् । विद्म दातारं रयीणाम् ॥२॥

46.

Tvávataḥ purūvaso vayám indra praṇetaḥ | smási sthātar harīṇām || 1 || tvā́m hí satyám adrivo vidmá dātā́ram iṣhā́m | vidmá dātā́raṃ rayīṇā́m || 2 ||

आ यस्य ते महिमानं शतमूते शतक्रतो । गीर्भिर्गृणन्ति कारवः ॥३॥
सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा । मित्रः पान्त्यद्रुहः ॥४॥
दधानो गोमदश्ववत्सुवीर्यमादित्यजूत एधते । सदा राया पुरुस्पृहा ॥५॥

ā́ yásya te mahimā́naṃ ṣátamūte ṣátakrato | gīrbhír gṛiṇánti kārávaḥ || 3 || sunīthó ghā sá mártyo yám maruto yám aryamā́ | mitráḥ pánty adrúhaḥ || 4 || dádhāno gómad áśvavad suvíryam ādityájūta edhate | sádā rāyā́ puruspṛíhā || 5 || 1 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

46

O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥२॥ तमिन्द्रं दानमीमहे शवसानमभीर्वम् । ईशानं राय ईमहे ॥६॥
तस्मिन्हि सन्त्यूतयो विश्वा अभीरवः सचा ।
तमा वहन्तु सप्तयः पुरूवसुं मदाय हरयः सुतम् ॥७॥
यस्ते मदो वरेण्यो य इन्द्र वृत्रहन्तमः ।
य आदृदिः स्वर्नृभिर्यः पृतनासु दुष्टरः ॥८॥
यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तरुता ।
स नः शविष्ठ सवना वसो गहि गमेम गोमति व्रजे ॥९॥
गव्यो षु णो यथा पुराश्वयोत रथ्या । वरिवस्य महामह ॥१०॥

tám índram dánam īmahe ṣavasānám ábhīrvam | íṣānam rāyá īmahe || 6 || tásmin hí sánty ūtáyo víṣvā ábhīravaḥ sácā | tám á vahantu sáptayaḥ purūvásum mádāya hárayaḥ sutám || 7 || yás te mádo várenyo yá indra vṛitrahántamaḥ | yá ādadíḥ svàr nṛíbhir yáḥ pṛítanāsu dushṭáraḥ || 8 || yó dushṭáro viṣvavārá ṣravā́yyo vā́jeshv ásti tarutā́ | sá naḥ ṣavishṭha sávanā́ vaso gahi gaméma gómati vrajé || 9 || gavyó shú ṇo yáthā purā́ṣvayótā rathayā́ | varivasyá mahāmaha || 10 || 2 ||

॥३॥ नहि ते शूर राधसोऽन्तं विन्दामि सत्रा ।
दशस्या नो मघवन्नू चिदद्रिवो धियो वाजेभिरावित्थ ॥११॥
य ऋष्वः श्रावयत्सखा विश्वेत्स वेद जनिमा पुरुष्टुतः ।
तं विश्वे मानुषा युगेन्द्रं हवन्ते तविषं यतस्रुचः ॥१२॥

nahí te ṣūra rā́dhasó 'ntam vindámi satrā́ | daṣasyā́ no maghavan nú cid adrivo dhíyo vā́jebhir āvitha || 11 || yá ṛishváḥ ṣrāvayátsakhā víṣvét sá veda jánimā purushṭutáḥ | tám víṣve mánushā yugéndram havante tavishám yatásrucaḥ || 12 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration. 7

That ecstacy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,— 8

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom. 9

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever. 10

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom. 11

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladles. 12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स नो वाजेष्वविता पुरूवसुः पुरःस्थाता मघवा वृत्रहा भुवत् ॥१३॥
अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।
इन्द्रं नाम श्रुत्यं शाकिनं वचो यथा ॥१४॥
ददी रेक्णस्तन्वे ददिर्वसु ददिर्वाजेषु पुरुहूत वाजिनम् । नूनमथ ॥१५॥

sá no vájeshv avitá purūvásuḥ purasthātā maghávā vṛitrahá bhuvat || 13 || abhí vo vīrám ándhaso mádeshu gāya girá mahá víctasam | índraṃ náma śrútyaṃ śākínaṃ váco yáthā || 14 || dadí rékṇas tanvè dadír vásu dadír vájeshu puruhūta vājínam | nūnám átha || 15 || [3] ||

॥४॥ विश्वेषामिरज्यन्तं वसूनां सासह्वांसं चिदस्य वर्पसः । कृपयतो नूनमत्यथ ॥१६॥
महः सु वो अरमिषे स्तवामहे मीळ्हुषे अरंगमाय जग्मये ।
यज्ञेभिर्गीर्भिर्विश्वमनुषां मरुतामियक्षसि गाये त्वा नमसा गिरा ॥१७॥
ये पातयन्ते अज्मभिर्गिरीणां स्नुभिरेषाम् ।
यज्ञं महिष्वणीनां सुम्नं तुविष्वणीनां प्राध्वरे ॥१८॥
प्रभङ्गं दुर्मतीनामिन्द्र शविष्ठा भर । रयिमस्मभ्यं युज्यं चोदयन्मते ज्येष्ठं चोदयन्मते ॥१९॥

víśveshāṃ irajyántaṃ vásūnāṃ sāsahváṅsaṃ cid asyá várpasaḥ | kṛipayató nūnám áty átha || 16 || maháḥ sú vo áram ishe stávāmahe mīḷhúshe araṃgamáya jágmaye | yajñébhir gīrbhír viśvámanushām marútām iyakshasi gáye tvā námasā girá || 17 || yé pātáyante ájmabhir girīṇáṃ snúbhir eshām | yajñám mahishváṇīnāṃ sumnáṃ tuvishváṇīnām prádhvaré || 18 || prabhaṅgáṃ durmatīnám índra śavishṭhá bhara | rayím asmábhyaṃ yújyaṃ codayanmate jyéshṭhaṃ codayanmate || 19 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सनितः सुसनितरुग्र चित्र चेतिष्ठ सूनृत ।
प्रासहा सम्राट् सहुरिं सहन्तं भुज्युं वाजेषु पूर्व्यम् ॥२०॥

sánitaḥ súsanitar úgra c.'ra cétishṭha sūnṛita | prāsáhā samrāṭ sáhurim sáhantam bhujyúṃ vā́jeshu pū́rvyam || 20 || 4 ||

॥५॥ आ स एतु य ईवदाँ अदेवः पूर्तमादद्दे ।
यथा चिद्वशो अश्व्यः पृथुश्रवसि कानीते३ऽस्या व्युष्यादद्दे ॥२१॥
षष्टिं सहस्राश्व्यस्यायुतासनमुष्ट्रानां विंशतिं शता ।
दश श्यावीनां शता दश त्र्यरुषीणां दश गवां सहस्रा ॥२२॥
दश श्यावा ऋधद्रयो वीतवारास आशवः । मथ्रा नेमिं नि वावृतुः ॥२३॥
दानासः पृथुश्रवसः कानीतस्य सुराधसः ।
रथं हिरण्ययं ददन्मंहिष्ठः सूरिरभूद्ऋषिष्ठमकृत श्रवः ॥२४॥
आ नो वायो महे तने याहि मखाय पाजसे ।
वयं हि ते चकृमा भूरि दावने सद्यश्चिन्महि दावने ॥२५॥

ā́ sá etu yá ívad ā́n ádevaḥ pūrtám ādadé | yáthā cid vā́so aśvyáḥ pṛithuśrávasi kānīté 'syā́ vyúshy ādadé || 21 || shashṭíṃ sahásrāśvyasyāyútāsanam úshṭrānāṃ viṃśatíṃ śatā́ | dáśa śyāvīnāṃ śatā́ dáśa tryàrushīṇāṃ dáśa gávāṃ sahásrā || 22 || dáśa śyāvā́ ṛidhádrayo vītávārāsa āśávaḥ | mathrā́ nemíṃ ní vāvṛituḥ || 23 || dā́nāsaḥ pṛithuśrávasaḥ kānītásya surádhasaḥ | rátham hiraṇyáyaṃ dádan máṃhishṭhaḥ sūrír abhūd várshishṭham akṛita śrávaḥ || 24 || ā́ no vāyo mahé táne yāhí makhā́ya pā́jase | vayáṃ hí te cakṛimā́ bhū́ri dāváne sadyáś cin máhi dāváne || 25 || 5 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the enjoyer of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥२॥ यो अश्वेभिर्वहते वस्त उस्राश्त्रिः सप्त सप्ततीनाम् ।
एभिः सोमेभिः सोमसुद्भिः सोमपा दानाय शुक्रपूतपाः ॥२६॥
यो म इमं चिदु त्मनामन्दच्चित्रं दावने ।
अरद्वे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुक्रतुः ॥२७॥
उच्थ्येऽ वपुषि यः स्वराळुत वायो घृतस्नाः ।
अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥२८॥

yó áśvebhir váhate vásta usrás tríḥ saptá saptatīnám |
ebhíḥ sómebhiḥ somasúdbhiḥ somapā dānáya śukrapūtapāḥ
|| 26 || yó ma imám cid u tmánámandac citrám dāváne |
aratvé ákshe náhushe sukṛítvani sukṛíttarāya sukrátuḥ || 27 ||
ucathyè vápushi yáḥ svarāḷ utá vāyo ghṛitasnáḥ | áśveshi-
tam rájeshitam śúneshitam prájma tád idám nú tát || 28 ||

अध प्रियमिषिरायं षष्टिं सहस्रासनम् । अश्वानामिन्न वृष्णाम् ॥२९॥
गावो न यूथमुप यन्ति वध्रयु उप मा यन्ति वध्रयः ॥३०॥
अध यच्चारथे गणे शतमुष्ट्राँ अचिक्रदत् । अध श्वित्नेषु विंशतिं शता ॥३१॥

ádha priyám ishirāya shashṭím sahásrāsanam | áśvānām ín
ná vṛíshṇām || 29 || gávo ná yūthám úpa yanti vádhraya
úpa má yanti vádhrayaḥ || 30 || ádha yác cárathe gaṇé śa-
tám úshṭrāñ ácikradat | ádha śvítneshu viṅśatím śatá || 31 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy (3x7x70=1470) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their pre-eminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficient kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शतं दासे बल्बूथे विप्रस्तरुक्ष आ ददे ।
ते ते वायविमे जना मदन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥
अध स्या योषणा महीं प्रतीची वशमश्व्यम् । अधिरुक्मा वि नीयते ॥३३॥

śatám dāsé balbūthé víprās táruksha á dade | té te vāyav imé jánā mádantíndragopā mádanti devágopāḥ || 32 || ádha syá yóshaṇā mahí pratīcí vāśam aśvyám | ádhirukmā ví nīyate || 33 || 6 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्याद्यस्रित ऋषिः । (१–१३) प्रथमादित्रयोदशर्चामादित्याः, (१४–१८) चतुर्दश्यादिपञ्चानाञ्चादित्योषसो देवताः । महापङ्क्तिश्छन्दः ॥

॥७॥ महि वो महतामवो वरुण मित्र दाशुषे ।
यमादित्या अभि द्रुहो रक्षथा नेमघं नशदनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१॥
विदा देवा अघानामादित्यासो अपाकृतिम् ।
पक्षा वयो यथोपरि व्यस्मे शर्म यच्छतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥२॥
व्यस्मे अधि शर्म तत्पक्षा वयो न यन्तन ।
विश्वानि विश्ववेदसो वरूथ्या मनामहेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥३॥

47.

Máhi vo mahatām ávo váruṇa mítra dāśúshe | yám āditya abhí druhó rákshathā ném aghám naśad aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 1 || vidá devā aghānām ádityāso apākṛitim | pakshā váyo yáthopári vy àsmé śárma yachatāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 2 || vy àsmé ádhi śárma tát pakshā váyo ná yantana | víśvāni viśvavedaso varūthyà manāmahe 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

R
294.1
Sa8R.10

47

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids. 1

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their off-springs. Your aids are void of harm and verily your aids are true aids. 2

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यस्मा अरांसत क्षयं जीवातुं च प्रचेतसः ।
मनोर्विश्वस्य घेदिम आदित्या राय ईशतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥४॥
परि णो वृणजन्नघा दुर्गाणि रथ्यो यथा ।
स्यामेदिन्द्रस्य शर्मण्यादित्यानामुतावस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥५॥

yásmā árāsata kshấyaṃ jīvấtuṃ ca prácetasaḥ | mánor víśvasya ghéd imá ādityấ rāyá īṣate 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 4 || pári ṇo vṛiṇajann aghấ durgấṇi rathyò yathā | syáméd índrasya śármaṇy ādityấnām utấvasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 5 || 7 ||

॥८॥ परिह्वृतेदना जनो युष्मादत्तस्य वायति ।
देवा अदब्रमाश वो यमादित्या अहेतनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥६॥
न तं तिग्मं चन त्यजो न द्रासदभि तं गुरु ।
यस्मा उ शर्म सप्रथ आदित्यासो अराध्वमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥७॥
युष्मे देवा अपि ष्मसि युध्यन्त इव वर्मसु ।
यूयं महो न एनसो यूयमर्भादुरुष्यतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥८॥

parihvṛitéd aná jáno yushmádattasya vāyati | dévā ádabhram āśa vo yám ādityā áhetanāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 6 || ná táṃ tigmáṃ caná tyájo ná drāsad abhí táṃ gurú | yásmā u śárma saprátha ấdityāso árādhvam aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 7 || yushmé devā ápi shmasi yúdhyanta iva vármasu | yūyám mahó na énaso yūyám árbhād urushyatāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 8 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers of the chariots avoid rough roads; may we abide in resplendent Lord's guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अदितिर्न उरुष्यत्वदितिः शर्म यच्छतु ।
माता मित्रस्य रेवतोऽर्यम्णो वरुणस्य चानेहसो व ऊतयः सुऊतयो व ऊतयः ॥९॥
यद्देवाः शर्म शरणं यद्भद्रं यदनातुरम् ।
त्रिधातु यद्वरूथ्यं१ तदस्मासु वि यन्तनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१०॥

áditir na urushyatv áditiḥ śárma yachatu | mātā́ mitrásya revátó 'ryamṇó váruṇasya cāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 9 || yád devāḥ śárma śaraṇáṃ yád bhadráṃ yád anāturám | tridhátu yád varūthyàṃ tád asmā́su ví yantanāneháso va utáyaḥ suūtáyo va ūtáyaḥ || 10 || 8 ||

॥९॥ आदित्या अव हि ख्यताधि कूलादिव स्पशः ।
सुतीर्थमर्वतो यथानु नो नेषथा सुगमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥११॥
नेह भद्रं रक्षस्विने नावयै नोपया उत ।
गवे च भद्रं धेनवे वीराय च श्रवस्यतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१२॥
यदाविर्यदपीच्यं१ देवासो अस्ति दुष्कृतम् ।
त्रिते तद्विश्वमाप्त्य आरे अस्मद्दधातनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१३॥

ádityā áva hí khyátādhi kúlād iva spáśaḥ | sutīrthám árvato yathánu no neshathā sugám aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 11 || néhá bhadráṃ rakshasvíne návayaí nópayā́ utá | gáve ca bhadráṃ dhenáve vīrā́ya ca śravasyatè 'neháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 12 || yád āvír yád apīcyàṃ dévāso ásti dushkṛitám | tritá tád víśvam āptyá āré asmád dadhātanāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 13 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us that happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions, —each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यच्च गोषु दुष्वप्न्यं यच्चास्मे दुहितर्दिवः ।
त्रिताय तद्विभावर्याप्त्याय परा वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१४॥
निष्कं वा घा कृणवते स्रजं वा दुहितर्दिवः ।
त्रिते दुष्वप्न्यं सर्वमाप्त्ये परि दद्मस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१५॥

yác ca góshu dushvápnyaṃ yác cāsmé duhitar divaḥ | tritáya tád vibhāvary āptyáya párā vahāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 14 || nishkáṃ vā ghā kṛiṇávate srájaṃ vā duhitar divaḥ | tritḗ dushvápnyaṃ sárvam āptyḗ pári dadmasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 15 || 9 ||

॥१०॥ तदन्नाय तदपसे तं भागमुपसेदुषे ।
त्रितार्य च द्विताय चोषो दुष्वप्न्यं वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१६॥
यथा कलां यथा शफं यर्थ ऋणं संनयामसि ।
एवा दुष्वप्न्यं सर्वमाप्त्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१७॥
अजैष्माद्यासनाम चाभूमानागसो वयम् ।
उषो यस्मादुष्वप्न्यादभैष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१८॥

tádannāya tádapase tám bhāgám upasedúshe | tritáya ca dvitáya cósho dushvápnyaṃ vahāneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 16 || yáthā kalā́ṃ yáthā ṣapháṃ yátha ṛiṇáṃ saṃnáyāmasi | evā́ dushvápnyaṃ sárvam āptyḗ sáṃ nayāmasy aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 17 || ájaishmādyā́sanāma cā́bhūmā́nāgaso vayám | úsho yásmād dushvápnyād ábhaishmā́pa tád uchatv aneháso va ūtáyaḥ suūtáyo va ūtáyaḥ || 18 || 10 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us trasfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness),—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams, which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(४८) अष्टचत्वारिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य घौरः काण्वः प्रगाय ऋषिः । सोमो देवता । (१–४, ६–१५) प्रथमादिचतुर्ऋचां पष्ठ्यादिदशानाञ्च त्रिष्टुप् , (५) पञ्चम्याश्च जगती छन्दसी ॥

॥११॥ स्वादोरभक्षि वयसः सुमेधाः स्वाध्यो वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति ॥१॥
अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य ।
इन्दुविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः ॥२॥
अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य ॥३॥

48.

Svādór abhakshi váyasaḥ sumedháḥ svādhyò varivovíttarasya | víṣve yáṃ devá utá mártyāso mádhu bruvánto abhí saṃcáranti || 1 || antáṣ ca prágā áditir bhavāsy avayātá háraso daívyasya | índav índrasya sakhyáṃ jushāṇáḥ ṣraúshṭīva dhúraṃ ánu rāyá ṛidhyāḥ || 2 || ápāma sómam amṛítā abhūmáganma jyótir ávidāma devấn | kíṃ nūnám asmấn kṛiṇavad árātiḥ kím u dhūrtír amṛita mártyasya || 3 ||

शं नो भव हृद आ पीत इन्दो पितेव सोम सूनवे सुशेवः ।
सखेव सख्ये उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥
इमे मा पीता यशसं उरुष्यवो रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्रसश्चरित्रादुत मा स्रामाद्यवयन्त्विन्दवः ॥५॥

ṣáṃ no bhava hṛidá ấ pītá indo pitéva soma sūnáve suṣévaḥ | sákheva sákhya uruṣaṅsa dhíraḥ prá ṇa áyur jīvásе soma tārīḥ || 4 || imé mā pītá yaṣásа urushyávo rátham ná gávaḥ sám anāha párvasu | té mā rakshantu visrásaṣ carítrād utá mā srámād yavayantv índavaḥ || 5 || 11 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48

May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. 1

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). 2

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man's deception now to us? 3

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. 4

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१२॥ अग्निं न मा मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यसो नः ।
अथा हि ते मद आ सोम मन्ये रेवाँ इव प्र चरा पुष्टिमच्छ ॥६॥
इषिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।
सोम राजन्प्र ण आयूंषि तारीरहानीव सूर्यो वासराणि ॥७॥

agníṃ ná mā mathitáṃ sáṃ didīpaḥ prá cakshaya kṛiṇuhí vásyaso naḥ | áthā hí te máda ā́ soma mányc revā́ṅ iva prá carā pushṭím ácha || 6 || ishiréṇa te mánasā sutásya bhakshīmáhi pítryasyeva rāyáḥ | sóma rājan prá ṇa áyūṅshi tārīr áhānīva sū́ryo vāsarā́ṇi || 7 ||

सोम राजन्मृळया नः स्वस्ति तव स्मसि व्रत्या३स्तस्य विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो मा नो अर्यो अनुकामं परा दाः ॥८॥
त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषसत्था नृचक्षाः ।
यत्ते वयं प्रमिनाम व्रतानि स नो मृळ सुषखा देव वस्यः ॥९॥
ऋदूदरेण सख्या सचेय यो मा न रिष्येद्धर्यश्व पीतः ।
अयं यः सोमो न्यधायि अस्मे तस्मा इन्द्रं प्रतिरमेम्यायुः ॥१०॥

sóma rājan mṛiḷáyā naḥ svastí táva smasi vratyā́s tásya viddhi | álarti dáksha utá manyúr indo má́ no aryó anukāmám párā dāḥ || 8 || tvám hí nas tanvàḥ soma gopā́ gā́tre-gātre nishasátthā nṛicákshāḥ | yát te vayám praminā́ma vratā́ni sá no mṛiḷa sushakhā́ deva vásyaḥ || 9 || ṛidūdáreṇa sákhyā saccya yó mā́ ná ríshyed dharyaśva pītáḥ | ayám yáḥ sómo ny ádhāyy asmé tásmā índram pratíram emy áyuḥ || 10 || 12 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73169

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us. 6

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer. 7

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure. 8

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious. 9

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१३॥ अप॒ त्या अ॑स्थुर॒निरा॒ अमी॑वा॒ निर॑त्रस॒न्तामि॑षी॒चीर॑भैषुः ।
आ सोमो॑ अ॒स्माँ अ॑रुह॒द्वि॒हा॒या॒ अग॑न्म॒ यत्र॑ प्रति॒रन्त॒ आयुः ॥११॥
यो न॒ इन्दुः॑ पितरो हृ॒त्सु पी॒तोऽम॑र्त्यो॒ मर्त्याँ॑ आवि॒वेश॑ ।
तस्मै॒ सोमा॑य ह॒विषा॑ विधेम मृ॒ळी॒के अ॑स्य सुम॒तौ स्या॑म ॥१२॥
त्वं सो॑म पि॒तृभिः॑ संविदा॒नोऽनु॒ द्यावा॑पृथि॒वी आ त॑तन्थ ।
तस्मै॑ त इन्दो ह॒विषा॑ विधेम व॒यं स्या॑म॒ पत॑यो र॒यी॒णाम् ॥१३॥

ápa tyá asthur ánirā́ ámīvā nír atrasan támishīcīr ábhaishuḥ | á sómo asmā́ṅ aruhad víhāyā́ ágamma yátra pratiránta ā́yuḥ || 11 || yó na índuḥ pitaro hṛitsú pītó 'martyo mártyāṅ āvivéśa | tásmai sómāya havíshā vidhema mṛiḷīké asya sumatáu syāma || 12 || tvám soma pitṛíbhiḥ saṃvidānó 'nu dyávāpṛithiví ā́ tatantha | tásmai ta indo havíshā vidhema vayáṃ syāma pátayo rayīṇā́m || 13 ||

trā́tāro devā́ adhi vocatā no mā́ no nidrā́ īśata mótā jálpiḥ | vayáṃ sómasya viśváha priyā́saḥ suvīrā́so vidátham ā́ vadema || 14 || tvā́ṃ naḥ soma viśváto vayodhā́s tvā́ṃ svarvíd ā́ viśā nṛicákshāḥ | tvā́ṃ na inda ūtíbhiḥ sajóshāḥ pā́hi paścā́tād utá vā purástāt || 15 || 13 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature's bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(४९) एकोनपञ्चाशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१४॥ अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥१॥
शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२॥

49

Abhí prá vaḥ surā́dhasam índram arca yáthā vidé | yó jaritríbhyo maghávā purūvásuḥ sahásreṇeva śíkshati || 1 ||
śatā́nīkeva prá jigāti dhṛishṇuyā́ hánti vṛitrā́ṇi dāśúshe |
girér iva prá rásā asya pinvire dátrāṇi purubhójasaḥ || 2 ||

आ त्वा सुतास इन्दवो मदा य इन्द्र गिर्वणः ।
आपो न वज्रिन्नुक्थ्यं सरः पृणन्ति शूर राधसे ॥३॥
अनेहसं प्रतरणं विवक्षणं मध्वः स्वादिष्ठमीं पिब ।
आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥४॥
आ नः स्तोममुप द्रवद्धियानो अश्वो न सोतृभिः ।
यं ते स्वधावन्त्स्वदयन्ति धेनव इन्द्र कण्वेषु रातयः ॥५॥

á tvā sutā́sa índavo mádā yá indra girvaṇaḥ | ápo ná vajrinn ánv okyàṃ sáraḥ pṛiṇánti śūra rā́dhase || 3 || anehásam pratáraṇam vivákshaṇam mádhvaḥ svádishṭham īm piba |
á yáthā mandasānáḥ kirási naḥ prá kshudréva tmánā dhṛishát || 4 || á na stómam úpa dravád dhiyānó áśvo ná sótṛibhiḥ | yáṃ te svadhāvan svadáyanti dhenáva índra káṇveshu rātáyaḥ || 5 || 14 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

49

I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificient and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. These prayful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the millstone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१२॥ उ॒ग्रं न वी॒रं नम॒सोप॑ सेदिम॒ विभू॑ति॒मक्षि॑तावसुम् ।
उ॒द्रीव॑ वज्रिन्नव॒तो न सिञ्च॑ते क्षर॑न्तीन्द्र धी॒तयः॑ ॥६॥
यद्ध॑ नू॒नं यद्वा॑ य॒ज्ञे यद्वा॑ पृथि॒व्यामधि॑ ।
अतो॑ नो य॒ज्ञमा॒शुभि॑र्महेमत उ॒ग्र उ॒ग्रेभि॒रा ग॑हि ॥७॥

ugráṃ ná vīráṃ námasópa sedima víbhūtim ákshitāvasum | udríva vajrinn avató ná siñcaté ksháranti ndra dhītáyaḥ || 6 || yád dha nūnáṃ yád vā yajñé yád vā pṛithivyáṃ ádhi | áto no yajñám āṣúbhir mahemata ugrá ugrébhir á gahi || 7 ||

अ॒जि॒रासो॒ हर॑यो॒ ये त॑ आ॒शवो॒ वाता॑ इव प्रसक्षि॒णः॑ ।
येभि॒रप॑त्यं मनु॒षः प॒रीय॑से॒ येभि॒र्विश्वं॒ स्व॑र्दृ॒शे ॥८॥
ए॒तावत॑स्त ईमह॒ इन्द्र॑ सु॒म्नस्य॒ गोम॑तः ।
यथा॒ प्राव॑ो मघवन्मे॒ध्या॑तिथिं॒ यथा॒ नीपा॑तिथिं॒ धने॑ ॥९॥
यथा॒ कण्वे॑ मघवन्त्र॒सद॑स्यवि॒ यथा॑ प॒क्थे दश॑व्रजे ।
यथा॒ गोश॑र्ये असनो॒र्ऋ॒जिश्व॑नीन्द्र॒ गोम॒द्धिर॑ण्यवत् ॥१०॥

ajiráso hárayo yé ta āṣávo vátā iva prasakshíṇaḥ | yébhir ápatyam mánushaḥ paríyase yébhir víṣvaṃ svàr dṛiṣé || 8 || etávatas ta īmaha índra sumnásya gómataḥ | yáthā právo maghavan médhyātithiṃ yáthā nípātithiṃ dháne || 9 || yáthā káṇve maghavan trasádasyavi yáthā pakthé dáṣavraje | yáthā góṣarye ásanor ṛijíṣvanindra gómad dhíraṇyavat || 10 || 15 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and over-powering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(५०) पञ्चाशं सूक्तम्

(१–१०) दशर्चस्याम्य सूक्तस्य काण्वः पुष्टिगुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती. समर्चा सतोबृहती) छन्दः ॥

॥१६॥ प्र सु श्रुतं सुराधसमर्चा शक्रमभिष्टये ।
यः सुन्वते स्तुवते काम्यं वसु सहस्रेणेव मंहते ॥१॥
शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥२॥
यदीं सुतास इन्दवोऽभि प्रियममन्दिषुः ।
आपो न धायि सवनं म आ वसो दुघा इवोप दाशुषे ॥३॥

50.

Prá sú śrutám surádhasam árcā śakrám abhíshṭaye | yáḥ sunvaté stuvaté kámyaṃ vásu sahásreṇeva máṁhate || 1 || śatánīkā hetáyo asya dushṭárā índrasya samísho mahíḥ | girír ná bhujmá maghávatsu pinvate yád īṃ sutá ámandishuḥ || 2 || yád īṃ sutása índavo 'bhí priyám ámandishuḥ | ápo ná dhāyi sávanam ma á vaso dúghā ivópa dāśúshe || 3 ||

अनेहसं वो हवमानमूतये मध्वः क्षरन्ति धीतयः ।
आ त्वा वसो हवमानास इन्दव उप स्तोत्रेषु दधिरे ॥४॥
आ नः सोमे स्वध्वर इयानो अत्यो न तोशते ।
यं ते स्वदावन्त्स्वदन्ति गूर्तयः पौरे छन्दयसे हवम् ॥५॥

anehásaṃ vo hávamānānam ūtáye mádhvaḥ ksharanti dhītáyaḥ | á tvā vaso hávamānāsa índava úpa stotréshu dadhire || 4 || á naḥ sóme svadhvará iyānó átyo ná toṣate | yáṃ te svadāvan svádanti gūrtáyaḥ pauré chandayase hávam || 5 || 16 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

50

I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns. 1

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers. 2

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milch kine to the worshipper. 3

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstacy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers. 4

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies, which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१७॥ प्र वीरमुग्रं विविचिं धनस्पृतं विभूतिं राधसो महः ।
उद्रीव वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुषे ॥६॥
यद्ध नूनं परावति यद्वा पृथिव्यां दिवि ।
युजान इन्द्र हरिभिर्महेमत ऋष्व ऋष्वेभिरा गहि ॥७॥

prá vīrám ugrám vivicim dhanaspŕitam víbhūtim rádhaso maháḥ | udríva vajrinn avató vasutvaná sádā pīpetha dāśúshe || 6 || yád dha nūnám parāváti yád vā prithivyám diví | yujāná indra háribhir mahemata ŕishvá ŕishvébhir á gahi || 7 ||

rathiráso hárayo yé te asrídha ójo vátasya píprati | yébhir ní dásyum mánusho nighóshayo yébhiḥ svàḥ paríyase || 8 || etávatas te vaso vidyáma śūra návyasaḥ | yáthā práva étaśam kŕitvye dháne yáthā vāśam dāśavraje || 9 || yáthā káṇve maghavan médhe adhvaré dīrghánīthe dámūnasi | yáthā góśarye ásishāso adrivo máyi gotrám harishríyam || 10 || 17 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain. 6

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praise-worthy lord, the lofty one, with the lofty. 7

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky. 8

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies. 9

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(५१) एकपञ्चाशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वः श्रुष्टिगुर्ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चौ बृहती, समर्चौ सतोबृहती) छन्दः ॥

॥१८॥ यथा मनौ सांवरणौ सोममिन्द्रापिबः सुतम् ।
नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा ॥१॥
पार्षद्वाणः प्रस्कण्वं समसादयच्छयानं जिह्मबुद्धितम् ।
सहस्राण्यसिषासद्वामृषिस्त्वोतो दस्यवे वृकः ॥२॥

51.

Yáthā mánau sámvaraṇau sómam indrápibaḥ sutám | nípātithau maghavan médhyātithau púshṭigau śrúshṭigau sácā || 1 || pārshadvāṇáḥ práskaṇvam sám asādayac cháyānam jívrim úddhitam | sahásrāṇy asishāsad gávām ríshis tvóto dásyave vṛ́kaḥ || 2 ||

य उक्थेभिर्न विन्धते चिकिद्य ऋषिचोदनः ।
इन्द्रं तमच्छा वद नव्यस्या मत्यरिष्यन्तं न भोजसे ॥३॥
यस्मा अर्कं सप्तशीर्षाणमानृचुस्त्रिधातुमुत्तमे पदे ।
स त्विमा विश्वा भुवनानि चिक्रदद्दादिज्जनिष्ट पौंस्यम् ॥४॥

yá ukthébhir ná vindháte cikíd yá ṛishicódanaḥ | índram tám áchā vada návyasyā maty árishyantam ná bhójase || 3 || yásmā arkám saptáśīrshāṇam ānṛicús tridhátum uttamé padé | sá tv ìmā víśvā bhúvanāni cikradad ád íj janishṭa paúṁsyam || 4 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

51

O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepid. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यो नो दाता वसूनामिन्द्रं तं हूमहे वयम् ।
विद्मा ह्यस्य सुमतिं नवीयसीं गमेम गोमति व्रजे ॥५॥

yó no dātā́ vásūnām índram táṃ hūmahe vayám | vidmá hy àsya sumatíṃ návīyasīṃ gaméma gómati vrajé || 5 || 18 ||

॥१०॥ यस्मै त्वं वसो दानाय शिक्षसि स रायस्पोषमश्नुते ।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥६॥
कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे ।
उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते ॥७॥
प्र यो ननक्षे अभ्योजसा क्रिविं वधैः शुष्णं निघोषयन् ।
यदेदस्तम्भीत्प्रथयन्नमूं दिवमादिज्जनिष्ट पार्थिवः ॥८॥
यस्यायं विश्व आर्यो दासः शेवधिपा अरिः ।
तिरश्चिद्यें रुशमे पवीरवि तुभ्येत्सो अज्यते रयिः ॥९॥
तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥१०॥

yásmai tvám vaso dānáya śíkshasi sá rāyás póshaṃ aśnute | táṃ tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe || 6 || kadá caná starír asi néndra saścasi dāśúshe | úpopén nú maghavan bhúya ín nú te dánaṃ devásya pricyate || 7 || prá yó nanakshé abhy ójasā krívim vadhaíḥ śúshṇaṃ nighosháyan | yadéd ástambhit prathāyann amúṃ dívam ád íj janishṭa párthivaḥ || 8 || yásyayáṃ víśva áryo dásaḥ śevadhipá aríḥ | tiráś cid aryé rúśame párīravi túbhyét só ajyate rayíḥ || 9 || turaṇyávo mádhumantaṃ ghritaścútaṃ vípraso arkám anricuḥ | asmé rayíḥ paprathe vṛishṇyaṃ śávo 'smé suvanása índavaḥ || 10 || 19 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional effection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(५२) द्विपञ्चाशं सूक्तम्

(१–१०) दशर्चस्याम्य सूक्तस्य काण्व आयुर्ऋषिः । इन्द्रो देवता । प्रथमाः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२०॥

यथा मनौ विवस्वति सोमं शक्रापिबः सुतम् ।
यथा त्रिते छन्द इन्द्र जुजोषस्यायौ मादयसे सचा ॥१॥
पृषध्रे मेध्ये मातरिश्वनीन्द्र सुवाने अमन्दथाः ।
यथा सोमं दशशिप्रे दशोण्ये स्यूमरश्मावृजूनसि ॥२॥

52.

Yáthā mánau vívasvati sómaṃ ṣakrápibaḥ sutám | yáthā trité chánda indra jújoshasy āyaú mādayase sácā ‖ 1 ‖ pṛíshadhre médhye mātaríṣvanīndra suvāné ámandathāḥ | yáthā sómaṃ dáṣaṣipre dáṣoṇye syūmaraṣmāv ṛíjūnasi ‖ 2 ‖

य उक्था केवला दधे यः सोमं धृषितापिबत् ।
यस्मै विष्णुस्त्रीणि पदा विचक्रम उप मित्रस्य धर्मभिः ॥३॥
यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे वाजिञ्छतक्रतो ।
तं त्वा वयं सुदुघामिव गोदुहो जुहूमसि श्रवस्यवः ॥४॥

yá ukthá kévalā dadhé yáḥ sómaṃ dhṛishitápibat | yásmai víshṇus trīṇi padá vicakramá úpa mitrásya dhármabhiḥ ‖ 3 ‖ yásya tvám indra stómeshu cākáno váje vājiñ chatakrato | táṃ tvā vayáṃ sudúghām iva godúho juhūmási ṣravasyávaḥ ‖ 4 ‖

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

52

O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law. 1

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward. 2

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way. 3

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milk-man invokes the cow who yields abundant milk. 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यो नो दाता स नः पिता महाँ उग्र ईशानकृत् ।
अयामन्नुग्रो मघवा पुरूवसुर्गोरश्वस्य प्र दातु नः ॥५॥

yó no dātā́ sá naḥ pitā́ mahā́ṅ ugrá īśānakṛ́t | áyāmann ugró maghávā purūvásur gór áśvasya prá dātu naḥ || 5 || 20 ||

॥२१॥

यस्मै त्वं वसो दानाय मंहसे स रायस्पोषमिन्वति ।
वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥६॥
कदा चन प्र युच्छस्युभे नि पासि जन्मनी ।
तुरीयादित्य हवनं त इन्द्रियमा तस्थावमृतं दिवि ॥७॥
यस्मै त्वं मघवन्निन्द्र गिर्वणः शिक्षो शिक्षसि दाशुषे ।
अस्माकं गिर उत सुष्टुतिं वसो कण्ववच्छृणुधी हवम् ॥८॥
अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत ।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥९॥
समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम् ।
सं शुक्रासः शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः ॥१०॥

yásmai tvám vaso dānā́ya mā́ṅhase sá rāyás pósham invati | vasūyávo vásupatiṃ śatákratuṃ stómair índraṃ havāmahe || 6 || kadā́ caná prá yuchasy ubhé ní pāsi jánmanī | túrīyāditya hávanaṃ ta indriyám ā́ tasthāv amṛ́taṃ diví || 7 || yásmai tvám maghavann indra girvaṇaḥ śíksho śíkshasi dāśúshe | asmákaṃ gíra utá sushṭutíṃ vaso kaṇvavác chṛiṇudhī hávam || 8 || ástāvi mánma pūrvyám brahméndrāya vocata | pūrvír ṛitásya bṛihatír anūshata stotúr medhā́ asṛikshata || 9 || sám índro rā́yo bṛihatír adhūnuta sáṃ kṣhoṇí sám u sū́ryam | sáṃ śukrā́saḥ śúcayaḥ sáṃ gávāśiraḥ sómā índram amandishuḥ || 10 || 21 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses. 5

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs. 6

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven. 7

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise. 8

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Bṛhati* verses in the ceremonies in which devotees have poured forth many hymns. 9

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(५३) त्रिपञ्चाशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चौ बृहती, समर्चौ सतोबृहती) छन्दः ॥

॥२२॥ उपमं त्वा मघोनां ज्येष्ठं च वृषभाणाम् ।
पूर्भित्तमं मघवन्निन्द्र गोविदमीशानं राय ईमहे ॥१॥
य आयुं कुत्समतिथिग्वमर्दयो वावृधानो दिवेदिवे ।
तं त्वा वयं हर्यश्वं शतक्रतुं वाजयन्तो हवामहे ॥२॥

53.

Upamáṃ tvā maghónāṃ jyéshṭhaṃ ca vṛishabhāṇāṃ | pūrbhíttamam maghavann indra govídam íṣānaṃ rāyá īmahe || 1 || yá āyúṃ kútsam atithigvám árdayo vāvṛidhānó divé-dive | táṃ tvā vayáṃ háryaṣvaṃ ṣatákratuṃ vājayánto havāmahe || 2 ||

आ नो विश्वेषां रसं मध्वः सिञ्चन्त्वद्रयः ।
ये परावति सुन्विरे जनेष्वा ये अर्वावतीन्दवः ॥३॥
विश्वा द्वेषांसि जहि चाव चा कृधि विश्वे सन्वन्त्वा वसु ।
शीष्टेषु चित्ते मदिरासो अंशवो यत्रा सोमस्य तृम्पसि ॥४॥

á no víṣveshāṃ rásam mádhvaḥ siñcantv ádrayaḥ | yé parāváti sunviré jánesliv á yé arvāvátíndavaḥ || 3 || víṣvā dvéshāṅsi jahí cáva cá kṛidhi víṣve sanvantv á vásu | ṣíshṭeshu cit te madiráso aṅṣávo yátrā sómasya trimpási || 4 || 22 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

53

We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, increasing His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e.with your vital forces). 2

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the prayful verses are effective, where you, O Lord, saturate yourself with divine love. 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥२३॥ इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।
आ शंतम शंतमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥५॥
आजितुरं सत्पतिं विश्वचर्षणिं कृधि प्रजास्वाभगम् ।
प्र सू तिरा शचीभिर्ये त उक्थिनः कृतुं पुनत आनुषक् ॥६॥
यस्ते साधिष्ठोऽवसे ते स्याम भरेषु ते ।
वयं होत्राभिरुत देवहूतिभिः ससवांसो मनामहे ॥७॥
अहं हि ते हरिवो ब्रह्म वाजयुराजिं यामि सदोतिभिः ।
त्वामिदेव तममे समश्वयुर्गव्युरग्रे मथीनाम् ॥८॥

índra nédīya éd ihi mitámedhābhir ūtíbhiḥ | á ṣaṃtama ṣáṃtamābhir abhíṣhṭibhir á svāpe svāpíbhiḥ || 5 || ājitúraṃ sátpatiṃ viṣvácarshaṇiṃ kṛidhí prajásv ábhagam | prá sú tirā ṣácībhir yé ta ukthínaḥ krátum punatá ānushák || 6 || yás te sádhishṭhó 'vase té syāma bháreshu te | vayáṃ hótrābhir utá deváhūtibhiḥ sasavā́ṅso manāmahe || 7 || ahám hí te harivo bráhma vājayúr ājíṃ yámi sádotíbhiḥ | tvā́m íd evá tám áme sám aṣvayúr gavyúr ágre mathīnā́m || 8 || 23 ||

(५४) चतुष्पञ्चाशं सूक्तम्
(१–८) अष्टर्चस्यास्य सूक्तस्य काण्वो मातरिश्वा ऋषिः । (१–२, ५–८) प्रथमाद्वितीययोर्ऋचोः पञ्चम्यादिचतसृणाञ्चेन्द्रः, (३–४) तृतीयाचतुर्थ्योश्च विश्वे देवा देवताः । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२४॥ एतत्त इन्द्र वीर्यं गीर्भिर्गृणन्ति कारवः ।
ते स्तोभन्त ऊर्जमावन्घृतश्चुतं पौरासो नक्षन्धीतिभिः ॥१॥

54.

Etát ta indra vīryàṃ gīrbhír gṛiṇánti kārávaḥ | té stóbhanta úrjam āvan ghṛitaṣcútam paurā́so nakshan dhītíbhiḥ || 1 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

54

O resplendendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नक्षन्त इन्द्रमवसे सुकृत्यया येषां सुतेषु मन्दसे ।
यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्व ॥२॥
आ नो विश्वे सजोषसो देवासो गन्तनोप नः ।
वसवो रुद्रा अवसे न आ गमञ्छृण्वन्तु मरुतो हवम् ॥३॥
पूषा विष्णुर्हवनं मे सरस्वत्यवन्तु सप्त सिन्धवः ।
आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥४॥

nákshanta índram ávase sukṛityáyā yéshāṃ sutéshu mándase | yáthā saṃvarté ámado yáthā kṛiṣá evásmé indra matsva || 2 || á no víṣve sajóshaso dévāso gántanópa naḥ | vásavo rudrá ávase na á gamañ chṛiṇvántu marúto hávam || 3 || pūshá víshṇur hávanam me sárasvaty ávantu saptá síndhavaḥ | ápo vátaḥ párvatāso vánaspátiḥ ṣṛiṇótu pṛithiví hávam || 4 || 24 ||

॥२५॥

यदिन्द्र राधो अस्ति ते माघोनं मघवत्तम ।
तेन नो बोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥५॥
आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।
वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्विरे ॥६॥

yád indra rádho ásti te mághonam maghavattama | téna no bodhi sadhamádyo vṛidhé bhágo dānáya vṛitrahan || 5 || ájipate nṛipate tvám íd dhí no vája á vakshi sukrato | vītí hótrābhir utá devávītibhiḥ sasaváṅso ví ṣṛiṇvire || 6 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature's bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature's forces. 6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सन्ति ह्यार्य आशिष इन्द्र आयुर्जनानाम् ।
अस्मान्नक्षस्व मघवन्नुपावसे धुक्षस्व पिप्युषीमिषम् ॥७॥
वयं त इन्द्र स्तोमेभिर्विधेम त्वमस्माकं शतक्रतो ।
महि स्थूरं शशयं राधो अह्रयं प्रस्कण्वाय नि तोशय ॥८॥

sánti
hy àryá āṣísha índra áyur jánānām | asmán nakshasva maghavann úpávase dhukshásva pipyúshīm ísham || 7 || vayáṃ ta indra stómebhir vidhema tvám asmákaṃ ṣatakrato | máhi sthūráṃ ṣaṣayáṃ rádho áhrayam práskaṇvāya ní toṣaya || 8 || 25 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः कृश ऋषिः । इन्द्रः प्रस्कण्वस्य दानस्तुतिश्च देवते । (१–२, ४) प्रथमाद्वितीययोर्ऋचोश्चानुष्ट्वाश्च गायत्री, (३, ५) तृतीयापञ्चम्योश्चानुष्टुप् छन्दसी ॥

॥२६॥ भूरीदिन्द्रस्य वीर्यं व्यख्यमभ्यायति । राधस्ते दस्यवे वृक ॥१॥
शतं श्वेतास उक्षणो दिवि तारो न रोचन्ते । महा दिवं न तस्तभुः ॥२॥
शतं वेणूञ्छतं शुनः शतं चर्माणि म्लातानि ।
शतं मे बल्बजस्तुका अरुपीणां चतुःशतम् ॥३॥

55.

Bhūríd índrasya vīryàṃ vy ákhyam abhy áyati | rádhas te dasyave vṛika || 1 || ṣatáṃ ṣvetása ukshánṇo diví táro ná rocante | mahnā́ dívaṃ ná tastabhuḥ || 2 || ṣatáṃ veṇúñ chatáṃ ṣúnaḥ ṣatáṃ cármāṇi inlātáni | ṣatám me balbajastuká árushīṇāṃ cátuḥṣatam || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water. 7

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time. 8

55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. 1

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. 2

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सुदेवाः स्थ काण्वायना वयोवयो विचरन्तः । अश्वासो न चङ्क्रमत ॥४॥
आदित्साप्तस्य चर्किरन्नानूनस्य महि श्रवः ।
श्यावीरतिध्वसन्पथश्चक्षुषा चन संनशे ॥५॥

sudevá stha kāṇvāyanā váyo-vayo vicarántaḥ | áśvāso ná cañkramata || 4 || ád ít sāptásya carkirann ánūnasya máhi śrávaḥ | śyávīr atidhvasán pathás cákshushā caná samnáśe || 5 || 26 ||

(५६) षट्पञ्चाशं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य काण्वः पृषध्र ऋषिः । (१–४) प्रथमादिचतुर्ऋचामिन्द्रः प्रस्कण्वस्य दानस्तुतिश्च, (५) पञ्चम्याश्चाग्निसूर्यौ देवताः । (१–४) प्रथमादिचतुर्ऋचां गायत्री, (५) पञ्चम्याश्च पङ्क्तिश्छन्दसी ॥

॥२७॥ प्रति ते दस्यवे वृक राधो अदर्श्याहयम् । द्यौर्न प्रथिना शवः ॥१॥
दश मह्यं पौतक्रतः सहस्रा दस्यवे वृकः । नित्याद्रायो अमंहत ॥२॥
शतं मे गर्दभानां शतमूर्णावतीनाम् । शतं दासाँ अति स्रजः ॥३॥
तत्रो अपि प्राणीयत पुतक्रतायै व्यक्ता । अश्वानामिन्न यूथ्याम् ॥४॥
अचेत्यग्निश्चिकितुर्हव्यवाट् स सुमद्रथः
अग्निः शुक्रेण शोचिषा बृहत्सूरो अरोचत दिवि सूर्यो अरोचत ॥५॥

56.

Práti te dasyave vṛika rádho adarśy áhrayam | dyaúr ná prathiná śávaḥ || 1 || dáśa máhyam pautakratáḥ sahásrā dásyave vṛíkaḥ | nítyād rāyó amaṁhata || 2 || śatám me gardabhánām śatám úrṇāvatīnām | śatáṃ dāsáñ áti srájaḥ || 3 || tátro ápi práṇīyata pūtákratāyai vyàktā | áśvānām ín ná yūthyàm || 4 || ácety agníś cikitúr havyavāṭ sá sumádrathaḥ | agníḥ śukréṇa śocíshā bṛihát sūro arocata diví sūryo arocata || 5 || 27 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May you have the blessings of Nature's bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds. 4

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them. 5

56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works. 4

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(५७) सप्तपञ्चाशं सूक्तम्

(१–४) चतुर्ऋचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२८॥ युवं देवा क्रतुना पूर्व्येण युक्ता रथेन तविषं यजत्रा ।
आगच्छतं नासत्या शचीभिरिदं तृतीयं सवनं पिबाथः ॥१॥
युवां देवास्त्रय एकादशासः सत्याः सत्यस्य दद्दशे पुरस्तात् ।
अस्माकं यज्ञं सवनं जुषाणा पातं सोममश्विना दीद्यग्नी ॥२॥

57.

Yuvám devā krátunā pūrvyéṇa yuktá ráthena tavishám yajatrā | ágachatam nāsatyā sácībhir idám tritíyam sávanam pibāthaḥ || 1 || yuvám devás tráya ekādaśásaḥ satyáḥ satyásya dadṛiśe purástāt | asmákam yajñám sávanam jushāṇá pātám sómam aśvinā dídyagnī || 2 ||

पनाय्यं तदश्विना कृतं वां वृषभो दिवो रजसः पृथिव्याः ।
सहस्रं शंसा उत ये गविष्टौ सर्वाँ इत्ताँ उप याता पिबध्यै ॥३॥
अयं वां भागो निहितो यजत्रेमा गिरो नासत्योप यातम् ।
पिबतं सोमं मधुमन्तमस्मे प्र दाश्वांसमवतं शचीभिः ॥४॥

panáyyam tád aśvinā kṛitám vām vṛishabhó divó rájasaḥ pṛithivyáḥ | sahásram śáṅsā utá yé gávishṭau sárvāñ ít táñ úpa yātā píbadhyai || 3 || ayám vām bhāgó níhito yajatremá gíro nāsatyópa yātam | píbatam sómam mádhumantam asmé prá dāśvánsam avatam śácībhiḥ || 4 || 28 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57

O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the *afternoon* (the third *Savana*) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(५८) अष्टपञ्चाशं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य काण्वो मेध्य ऋषिः । (१) प्रथमर्चो विश्वे देवा ऋत्विजो वा, (२-३) द्वितीयातृतीययोश्च विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२९॥ यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।
यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य संवित् ॥१॥
एकं एवाग्निर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम् ॥२॥
ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।
चित्रामघा यस्य योगेऽधिजज्ञे तं वां हुवे अति रिक्तं पिबध्यै ॥३॥

58.

Yám ṛitvíjo bahudhá kalpáyantaḥ sácetaso yajñám imáṃ váhanti | yó anūcānó brāhmaṇó yuktá āsīt ká svit tátra yájamānasya saṃvít || 1 || éka evágnír bahudhá sámiddha ékaḥ sū́ryo víṣvam ánu prábhūtaḥ | ékaivóshā́ḥ sárvam idáṃ ví bhāty ékaṃ vā́ idáṃ ví babhūva sárvam || 2 || jyótishmantaṃ ketumántaṃ tricakráṃ sukháṃ rátha ṃ sushádam bhū́rivāram | citrámaghā yásya yóge 'dhijajñe táṃ vāṃ huvé áti riktam píbadhyai || 3 || 29 ||

[११]

(५९) एकोनषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य काण्वः सुपर्ण ऋषिः । इन्द्रावरुणौ देवते । जगती छन्दः ॥

॥३०॥ इमानि वां भागधेयानि सिस्रत इन्द्रावरुणा प्र महे सुतेषु वाम् ।
यज्ञेयज्ञे ह सवना भुरण्यथो यत्सुन्वते यजमानाय शिक्षथः ॥१॥

59.

Imáni vām bhāgadhéyāni sisrata índrāvaruṇā prá mahé sutéshu vām | yajñé-yajñe ha sávanā bhuraṇyátho yát sunvaté yájamānāya ṣikshathaḥ || 1 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58

Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper's knowledge regarding him? 1

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all. 2

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir. 3

59.

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निष्षिध्वरीरोषधीरापं आस्तामिन्द्रावरुणा महिमानमाशत ।
या सिस्रतू रजसः पारे अध्वनो ययोः शत्रुर्नकिरादेव ओहते ॥२॥
सत्यं तदिन्द्रावरुणा कृशस्य वां मध्व ऊर्मिं दुहते सप्त वाणीः ।
ताभिर्दाश्वांसमवतं शुभस्पती यो वामदब्धो अभि पाति चित्तिभिः ॥३॥
घृतप्रुषः सौम्या जीरदानवः सप्त स्वसारः सदन ऋतस्य ।
या ह वामिन्द्रावरुणा घृतश्चुतस्ताभिर्धत्तं यजमानाय शिक्षतम् ॥४॥

niṣhshídhvarīr óshadhīr
ápa āstām índrāvaruṇā mahimánam āśata | yā́ sísratū rájasaḥ pāré ádhvano yáyoḥ śátrur nákir ádeva óhate || 2 ||
satyáṃ tád indrāvaruṇā kṛiśásya vām mádhva ūrmíṃ duhate saptá váṇīḥ | tábhir dāśvánsam avataṃ śubhas patī
yó vām ádabdho abhí páti cittibhiḥ || 3 || ghṛitaprúshaḥ saúmyā jīrádānavaḥ saptá svásāraḥ sádana ṛitásya | yā́ ha vām indrāvaruṇā ghṛitaścútas tábhir dhattaṃ yájamānāya śikshatam || 4 || 30 ||

॥३२॥

अवोचाम महते सौभगाय सत्यं त्वेषाभ्यां महिमानमिन्द्रियम् ।
अस्मान्त्स्विन्द्रावरुणा घृतश्चुतस्त्रिभिः साप्तेभिरवतं शुभस्पती ॥५॥
इन्द्रावरुणा यद्दृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्रे ।
यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्यपश्यम् ॥६॥
इन्द्रावरुणा सौमनसमद्दसं रायस्पोषं यजमानेषु धत्तम् ।
प्रजां पुष्टिं भूतिमस्मासु धत्तं दीर्घायुत्वाय प्र तिरतं न आयुः ॥७॥

ávocāma mahaté saúbhagāya satyáṃ tveshábhyām mahimánam indriyám | asmā́n sv indrāvaruṇā ghṛitaścútas tríbhiḥ sāptébhir avataṃ śubhas patī || 5 || índrāvaruṇā yád ṛishíbhyo manīsháṃ vācó matíṃ śrutám adattam ágre | yā́ni sthánāny asṛijanta dhīrā́ yajñáṃ tanvānás tápasābhy ànaśyam || 6 || índravaruṇā saumanasám ádṛiptaṃ rayás pósham yájamāneshu dhattam | prajā́m pushṭíṃ bhūtim asmā́su dhattaṃ dīrghāyutváya prá tiratam na áyuḥ || 7 || 31 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage : "the seven sacred metres of speech distil the stream of honey." O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austerities. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[अथ सप्तमोऽनुवाकः ॥] (६०) षष्टितमं सूक्तम्

(१–२०) विंशत्यृचस्यास्य सूक्तस्य प्रागाथो भर्ग ऋषिः । अग्निर्देवता । प्रगाथः (विषमर्चौ बृहती, समर्चौ सतोबृहती) छन्दः ॥

॥३२॥ अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥१॥
अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥२॥
अग्ने कविर्वेधा असि होता पावक यक्ष्यः ।
मन्द्रो यजिष्ठो अध्वरेष्वीड्यो विप्रेभिः शुक्र मन्मभिः ॥३॥

60.

Agna á yāhy agníbhir hótāraṃ tvā vriṇīmahe | á tvám anaktu práyatā havíshmatī yájishṭham barhír āsáde ‖ 1 ‖ ácha hí tvā sahasaḥ sūno aṅgiraḥ srúcas cáranty adhvaré | ūrjó nápātaṃ ghṛitákeśam īmahe 'gníṃ yajñéshu pūrvyám ‖ 2 ‖ ágne kavír vedhá asi hótā pāvaka yákshyaḥ | mandró yájishṭho adhvaréshv ídyo víprebhiḥ śukra mánmabiḥ ‖ 3 ‖

अद्रोघमा वहोशतो यविष्ठ्य देवाँ अजस्र वीतये ।
अभि प्रयाँसि सुधिता वसो गहि मन्दस्व धीतिभिर्हितः ॥४॥
त्वमित्सप्रथा असयग्ने त्रातर्ऋतस्कविः ।
त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥५॥

ádrogham á vahośató yavishṭhya devāṅ ajasra vītáye | abhí práyāṅsi śúdhitā vaso gahi mándasva dhītíbhir hitáḥ ‖ 4 ‖ tvám ít sapráthā asy ágne trātar ṛitás kavíḥ | tvám víprāsaḥ samidhāna dīdiva á vivāsanti vedhásaḥ ‖ 5 ‖ ३२ ‖

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

60

O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts. 1

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames. 2

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees. 3

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises. 4

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled refulgent lord, the devotees invoke you to come and bless all. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३३॥ शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महाँ असि ।
देवानां शर्मन्मम सन्तु सूरयः शत्रूषाहः स्वग्नयः ॥६॥
यथा चिद्वृद्धमतसमग्ने संजूर्वसि क्षमि ।
एवा दह मित्रमहो यो अस्मध्रुग्दुर्मन्मा कश्च वेनति ॥७॥
मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरधः ।
अस्नेधद्भिस्तरणिभिर्यविष्ठ्य शिवेभिः पाहि पायुभिः ॥८॥

ṣócā ṣocishṭha dīdihí viśé máyo rásva stotré maháṅ asi | devánāṃ ṣárman máma santu sūráyaḥ ṣatrūsháhaḥ svagnáyaḥ || 6 || yáthā cid vṛiddhám atasám ágne saṃjúrvasi kshámi | evā́ daha mitramaho yó asmadhrúg durmánmā káṣ ca vénati || 7 || mā́ no mártāya ripáve rakshasvíne māghaśáṅsāya rīradhaḥ | ásredhadbhis taráṇibhir yavishṭhya ṣivébhiḥ pāhi pāyúbhiḥ || 8 ||

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥९॥
पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नोऽव ।
त्वामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे ॥१०॥

pāhí no agna ékayā pāhy utá dvitíyayā | pāhí gīrbhís tisṛíbhir ūrjām pate pāhí catasṛíbhir vaso | 9 || pāhí víṣvasmād rakshásо árāvṇaḥ prá sma vā́jeshu no 'va | tvā́m íd dhí nédishṭham devátātaya āpím nákshāmahe vṛidhé || 10 || ३३ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires. 6

O fire-divine, you burn down the dry timber on the earth, so, O cherisher of our friends, may you burn him who injures us and whosoever evil-minded conspires to harm us. 7

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures. 8

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches. 9

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३४॥ आ नो अग्ने वयोवृधं रयिं पावक शंस्यम् ।
रास्वा च न उपमाते पुरुस्पृहं सुनीती स्वर्यशस्तरम् ॥११॥
येन वंसाम पृतनासु शर्धतस्तरन्तो अर्य आदिशः ।
स त्वं नो वर्ध प्रयसा शचीवसो जिन्वा धियो वसुविदः ॥१२॥
शिशानो वृषभो यथाग्निः शृङ्गे दविध्वत् ।
तिग्मा अस्य हनवो न प्रतिधृषे सुजम्भः सहसो यहुः ॥१३॥

á no agne vayovṛ́idham rayím pāvaka śáṁsyam | rásvā ca na upamāte puruspṛ́iham súnītī sváyaśastaram || 11 || yéna váṁsāma pṛ́itanāsu śárdhatas táranto aryá ādíśaḥ | sá tvám no vardha práyasā śacīvaso jínvā dhíyo vasuvídaḥ || 12 || śíśāno vṛ́ishabhó yathāgníḥ śṛ́ṅge dávidhvat | tigmá asya hánavo ná pratidhṛ́ishe sujámbhaḥ sáhaso yahúḥ || 13 ||

नहि ते अग्ने वृषभ प्रतिधृषे जम्भासो यद्वितिष्ठसे ।
स त्वं नो होतः सुहुतं हविष्कृधि वंस्वा नो वार्या पुरु ॥१४॥
शेषे वनेषु मात्रोः सं त्वा मर्तास इन्धते ।
अतन्द्रो हव्या वहसि हविष्कृत आदिद्देवेषु राजसि ॥१५॥

nahí te agne vṛ́ishabha pratidhṛ́ishe jámbhāso yád vitíshṭhase | sá tvám no hotaḥ súhutam havísh kṛ́idhi váṁsvā no vā́ryā purú || 14 || śéshe váneshu mātróḥ sám tvā mártāsa indhate | átandro havyá vahasi havishkṛ́ita ā́d íd devéshu rājasi || 15 || ३४ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother's (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature's bounties. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३५॥ सप्त होतारस्तमिदीळते त्वाग्ने सुत्यजमह्वयम् ।
भिनत्त्यद्रिं तपसा वि शोचिषा प्राग्ने तिष्ठ जनाँ अति ॥१६॥
अग्निमग्निं वो अध्रिगुं हुवेम वृक्तबर्हिषः ।
अग्निं हितप्रयसः शश्वतीष्वा होतारं चर्षणीनाम् ॥१७॥

saptá hótāras tám íd īḷate tvágne sutyájam áhrayam |
bhinátsy ádriṃ tápasā ví ṣocíshā prágne tishṭha jánāñ áti || 16 || agním-agniṃ vo ádhriguṃ huvéma vṛiktábarhishaḥ |
agníṃ hitáprayasaḥ ṣaṣvatíshv á hótāraṃ carshaṇīnā́m || 17 ||

केतेन शर्मन्त्सचते सुषामण्यग्ने तुभ्यं चिकित्वना ।
इषण्यया नः पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥१८॥
अग्ने जरितर्विश्पतिस्तेपानो देव रक्षसः ।
अप्रोषिवान्गृहपतिर्महाँ असि दिवस्पायुर्दुरोणयुः ॥१९॥
मा नो रक्ष आ वेशीदाघृणीवसो मा यातुर्यातुमावताम् ।
परोगव्यूत्यनिरामप क्षुधमग्ने सेधं रक्षस्विनः ॥२०॥

kétena ṣárman sacate sushāmány ágne túbhyaṃ cikitvánā |
ishaṇyáyā naḥ pururúpam á bhara vájaṃ nédishṭham ūtáye || 18 || ágne járitar vispátis tepānó deva rakshā́ṣaḥ | áproshivān gṛihápatir mahā́ṅ asi divás pāyúr duroṇayúḥ || 19 ||
má no rákṣha á veṣīd āghṛiṇīvaso má yātúr yātumávatām |
parogavyūty ánirām ápa kshúdham ágne sédha rakshasvínaḥ || 20 || ३५ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O fire-divine, granter of all good things, unfailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (*gavyuti*), and chase away the strong demonic forces. 20

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(६१) एकषष्टितम सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्य प्रागाथो भर्ग ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३६॥ उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः ।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत् ॥१॥
तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२॥
आ वृषस्व पुरूवसो सुतस्येन्द्रान्धसः ।
विद्मा हि त्वा हरिवः पृत्सु सासहिमधृष्टं चिद्दधृष्वणिम् ॥३॥

61.

Ubháyaṃ śriṇávac ca na índro arvág idáṃ vácaḥ | satrácyā maghávā sómapītaye dhiyā́ śávishṭha á gamat || 1 || táṃ hí svarā́jaṃ vṛishabháṃ tám ójase dhishā́ṇe nishṭatakshátuḥ | utópamānām prathamó ní shīdasi sómakāmaṃ hí te mánaḥ || 2 || á́ vṛishasva purūvaso sutásyendrándhasaḥ | vidmá hí tvā harivaḥ pṛitsú sāsahím ádhṛishṭaṃ cid dadhṛishváṇim || 3 ||

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्रत्वा यथा वशः ।
सनेम वाजं तव शिप्रिन्नवसा मक्षू चिद्यन्तो अद्रिवः ॥४॥
शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥५॥

áprāmisatya maghavan táthéd asad índra krátvā yáthā vāśaḥ | saném vájaṃ táva śiprinn ávasā makshú cid yánto adrivaḥ || 4 || śagdhy ū́ shú śacīpata índra víśvābhir ūtíbhiḥ | bhágaṃ ná hí tvā yaśásaṃ vasuvídam ánu śūra carāmasi || 5 || ३६ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61

May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion. 1

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings. 2

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the over-powerer in the fight. 3

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice. 4

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३७॥ पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
नकिर्हि दानं परिमर्धिषत्त्वे यद्यद्यामि तदा भर ॥६॥
त्वं ह्येहि चेरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन्गविष्टय उदिन्द्राश्वमिष्टये ॥७॥

pauró áśvasya purukŕíd gávām asý útso deva hiraṇyáyaḥ | nákir hí dánam parimárdhishat tvé yád-yad yámi tád á bhara || 6 || tvám̐ hy éhi cérave vidá bhágam̐ vásuttaye | úd vāvṛishasva maghavan gávishṭaya úd indráśvamishṭaye || 7

त्वं पुरू सहस्राणि शतानि च यूथा दानाय मंहसे ।
आ पुरन्दरं चकृम विप्रवचस इन्द्रं गायन्तोऽवसे ॥८॥
अविप्रो वा यदविधद्विप्रो वेन्द्र ते वचः ।
स प्र ममन्दत्त्वाया शतक्रतो प्राचामन्यो अहंसन ॥९॥
उग्रबाहुर्म्रक्षकृत्वा पुरन्दरो यदि मे शृणवद्वचम् ।
वसूयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥१०॥

tvám purū́ sahásrāṇi śatáni ca yūthá dānáya maṃhase | á puraṃdaráṃ cakṛima vípravacasa índraṃ gáyantó 'vase || 8 || avipró vā yád ávidhad vípro vendra te vácaḥ | sá prá mamandat tvāyá śatakrato prā́cāmanyo áhaṃsana || 9 || ugrábāhur mrakshakṛítvā puraṃdaró yádi me śṛiṇávad dhávam | vasūyávo vásupatiṃ śatákratuṃ stómair índraṃ havāmahe || 10 || 37 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you. 6

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 7

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 8

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 9

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversities, is prepared to hear my invocation. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३८॥ न पापासो मनामहे नारायासो न जल्हवः ।
यदिन्विन्द्रं वृषणं सचा सुते सखायं कृणवामहै ॥११॥
उग्रं युयुज्म पृतनासु सासहिमृणकातिमदाभ्यम् ।
वेदा भूमं चित्सनिता रथीतमो वाजिनं यमिद् नशत् ॥१२॥
यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतिभिर्वि द्विषो वि मृधो जहि ॥१३॥

ná pāpáso manāmahe nárāyāso ná jálhavaḥ | yád ín nv índraṃ vṛíshaṇaṃ sácā suté sákhāyam kṛiṇávāmahai || 11 || ugráṃ yuyujma pṛítanāsu sāsahíṃ ṛiṇákātim ádābhyam | védā bhṛimáṃ cit sánitā rathítamo vājínaṃ yám íd ū náṣat || 12 || yáta indra bháyāmahe táto no ábhayaṃ kṛidhi | mághavañ chagdhí táva tán na ūtíbhir ví dvísho ví mṛídho jahi || 13 ||

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधतः ।
तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥
इन्द्रः स्पळुत वृत्रहा परस्पा नो वरेण्यः ।
स नो रक्षिषच्चरमं स मध्यमं स पश्चात्पातु नः पुरः ॥१५॥

tváṃ hí rādhaspate rádhaso mahāḥ kṣháyasyási vidhatáḥ | táṃ tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe || 14 || índra spáḷ utá vṛitrahá paraspá no várenyaḥ | sá no rakshishac caramáṃ sá madhyamáṃ sá paścát patu naḥ puráḥ || 15 || 38 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३९॥ त्वं नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
आरे अस्मत्कृणुहि दैव्यं भयमारे हेतीरदेवीः ॥१६॥
अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः ।
विश्वा च नो जरितॄन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥१७॥
प्रभङ्गी शूरो मघवा तुवीमघः संमिश्लो वीर्याय कम् ।
उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥१८॥

tvám naḥ paścád adharád uttarát purá índra ní pāhi viśvátaḥ | āré asmát kṛṇuhi daívyam bhayám āré hetír ádevīḥ || 16 || adyádyā śváḥ-śva índra trásva paré ca naḥ | víśva ca no jaritṝn satpate áhā dívā náktaṃ ca rakshishaḥ || 17 || prabhangí śūro maghávā tuvímaghaḥ sámmiśloviryāya kám | ubhá te bāhū vṛíshaṇā śatakrato ní yá vájram mimikshátuḥ || 18 || ३९ ||

(६२) द्विषष्टितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो घौरः प्रगाथ ऋषिः । इन्द्रो देवता । (१–६, १०–१२) प्रथमादितृचद्वयस्य दशम्यादितृचस्य च पङ्क्तिः, (७–९) सप्तम्यादितृचस्य च बृहती छन्दसी ॥

॥४०॥ प्रो अस्मा उपस्तुतिं भरता यज्युजोषति ।
उक्थैरिन्द्रस्य माहिनं वयो वर्धन्ति सोमिनो भद्रा इन्द्रस्य रातयः ॥१॥
अयुजो असमो नृभिरेकः कृष्टीरयास्यः ।
पूर्वीरति प्र वावृधे विश्वा जातान्योजसा भद्रा इन्द्रस्य रातयः ॥२॥

62.

Pró asma úpastutim bháratā yáj jújoshati | ukthaír índrasya máhinam váyo vardhanti somíno bhadrá índrasya ratáyaḥ || 1 || ayujó ásamo nṛíbhir ékaḥ kṛishṭír ayāsyaḥ | purvír áti prá vāvṛidhe víśvā jātány ójasā bhadrá índrasya rātáyaḥ || 2 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

62

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अहितेन चिदर्वता जीरदानुः सिषासति ।
प्रवाच्यमिन्द्र तत्तव वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥३॥
आ याहि कृणवाम त इन्द्र ब्रह्माणि वर्धना ।
येभिः शविष्ठ चाकनो भद्रमिह श्रवस्यते भद्रा इन्द्रस्य रातयः ॥४॥
धृषतश्चिद्धृषन्मनः कृणोषीन्द्र यत्त्वम् ।
तीव्रैः सोमैः सपर्यतो नमोभिः प्रतिभूषतो भद्रा इन्द्रस्य रातयः ॥५॥
अव चष्ट ऋचीषमोऽवताँ इव मानुषः ।
जुष्टी दक्षस्य सोमिनः सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥६॥

áhitena cid árvatā jīrádānuḥ sishāsati | pravácya a indra tát táva vīryāṇi karishyató bhadrā́ índrasya rātáyaḥ || 3 || á yāhi kṛiṇávāma ta indra brā́hmāṇi várdhana | yébhiḥ ṣavishṭha cākáno bhadrám ihā́ ṣravasyaté bhadrā́ índrasya rātáyaḥ || 4 || dhṛishatáṣ cid dhṛishán mánaḥ kṛiṇóshīndra yát tvám | tīvraíḥ sómaiḥ saparyató námobhiḥ pratibhúshato bhadrā́ índrasya rātáyaḥ || 5 || áva cashṭa ṛíchīshamo 'vatā́ṅ iva mā́nushaḥ | jushṭí dákshasya sominaḥ sákhāyaṃ kṛiṇute yújam bhadrā́ índrasya ratáyaḥ || 6 || 40 ||

॥४१॥ विश्वे त इन्द्र वीर्यं देवा अनु क्रतुं ददुः ।
भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥७॥
गृणे तदिन्द्र ते शव उपमं देवतातये ।
यद्धंसि वृत्रमोजसा शचीपते भद्रा इन्द्रस्य रातयः ॥८॥

víṣve ta indra vīryàṃ devá ánu krátuṃ daduḥ | bhúvo víṣvasya gópatiḥ purushṭuta bhadrā́ índrasya ratáyaḥ || 7 || gṛiṇé tád indra te ṣáva upamā́ṃ devátātaye | yád dhā́ṅsi vṛitrám ójasā ṣacīpate bhadrā́ índrasya rātáyaḥ || 8 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature's bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

समनेव वपुष्यतः कृणवन्मानुषा युगा ।
विदे तदिन्द्रश्चेतनमध श्रुतो भद्रा इन्द्रस्य रातयः ॥९॥
उज्जातमिन्द्र ते शव उत्त्वामुत्तव क्रतुम् ।
भूरिगो भूरि वावृधुर्मघवन्तव शर्मणि भद्रा इन्द्रस्य रातयः ॥१०॥
अहं च त्वं च वृत्रहन्त्सं युज्याव सनिभ्य आ ।
अगतीवा चिदद्रिवोऽनु नौ शूर मंसते भद्रा इन्द्रस्य रातयः ॥११॥
सत्यमिद्वा उ तं वयमिन्द्रं स्तवाम नानृतम् ।
महाँ असुन्वतो वधो भूरि ज्योतींषि सुन्वतो भद्रा इन्द्रस्य रातयः ॥१२॥

sámaneva vapushyatáḥ kṛiṇávan mánushā yugá | vidé tád índras cétanam ádha śrutó bhadrá índrasya ratáyaḥ || 9 || ṅ̇j jātám indra te śáva út tvám út táva krátum | bhúrigo bhúri vāvṛidhur mághavan táva śármaṇi bhadrá índrasya rātáyaḥ || 10 || ahám ca tvám ca vṛitrahan sám yujyāva saníbhya á | arātīvá cid adrivó 'nu nau śūra manśate bhadrá índrasya rātáyaḥ || 11 || satyám íd vá u tám vayám índram stavāma nánṛitam | mahán ásunvato vadhó bhúri jyótiṅshi sunvató bhadrá índrasya rātáyaḥ || 12 || 41 ||

(६३) त्रिषष्टितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाय ऋषिः । (१–११) प्रथमाद्येकादशर्चामिन्द्रः, (१२) द्वादश्याश्च देवा देवताः । (१, ४–५, ७) प्रथमर्चश्चतुर्थीपञ्चमीसप्तमीनाञ्चानुष्टुप्, (२–३, ६, ८–११) द्वितीया-तृतीयाषष्ठीनामष्टम्यादिचतसृणाञ्च गायत्री, (१२) द्वादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥४२॥ स पूर्व्यो महानां वेनः क्रतुभिरानजे । यस्य द्वारा मनुष्पिता देवेषु धिय आनजे ॥१॥

63.

Sá pūrvyó mahánām venáḥ krátubhir anaje | yásya dvárā mánush pitá devéshu dhíya anajé || 1 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort. greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

63

He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दिवो मानं नोत्सदन्त्सोमपृष्ठासो अद्रयः । उक्था ब्रह्म च शंस्या ॥२॥
स विद्वाँ अङ्गिरोभ्य इन्द्रो गा अवृणोदपः । स्तुषे तदस्य पौंस्यम् ॥३॥
स प्रत्नथा कविवृध इन्द्रो वाकस्य वक्षणिः । शिवो अर्कस्य होमन्यस्मत्रा गन्त्ववसे ॥४॥
आदू नु ते अनु क्रतुं स्वाहा वरस्य यज्यवः ।
श्वात्रमर्का अनूषतेन्द्र गोत्रस्य दावने ॥५॥
इन्द्रे विश्वानि वीर्या कृतानि कर्त्वानि च । यमर्का अध्वरं विदुः ॥६॥

divó mánaṃ
nót sadan sómapṛishṭhāso ádrayaḥ | ukthá bráhma ca śáṃsyā || 2 || sá vidvā́ṁ áṅgirobhya índro gā́ avṛiṇod ápa | stushé tád asya paúṃsyam || 3 || sá pratnáthā kavivṛidhá índro vākásya vakshánīḥ | śivó arkásya hómany asmatrá gantv ávase || 4 || ā́d ū́ nú te ánu krátuṃ svā́hā várasya yájyavaḥ | śvātrám arkā́ anūshaténdra gotrásya dāváne || 5 || índre víśvani vīryà kṛitáni kártvani ca | yám arká adhvarám vidúḥ || 6 || 42 ||

॥४३॥ यत्पाञ्चजन्यया विशेन्द्रे घोषा असृक्षत ।
अस्तृणाद्बर्हणा विपो ऽर्यो मानस्य स क्षयः ॥७॥
इयमु ते अनुष्टुतिश्चकृषे तानि पौंस्या । प्रावश्चक्रस्य वर्तनिम् ॥८॥
अस्य वृष्णो व्योदन उरु क्रमिष्ट जीवसे । यवं न पश्व आ ददे ॥९॥

yát páñcajanyayā viśéndre ghóshā ásṛikshata | ástṛiṇad barhā́ṇa vipó ryó mánasya sá kshā́yaḥ || 7 || iyám u te ánushṭutiś cakṛishé táni paúṃsyā | právaś cakrásya vartaním || 8 || asyá vṛíshṇo vyódana urú kramishṭa jīváse | yávaṃ ná paśvá á dade || 9 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May the equipments, the press-stones etc. useful for the sacred ceremony, never foresake our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and discloses it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses the worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation *Svaha*, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmful. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तद्धाना अवस्यवो युष्माभिर्दक्षपितरः । स्याम मरुत्वतो वृधे ॥१०॥
बळित्थाय धासय ऋक्वभिः शूर नोनुमः । जेषामेन्द्र त्वया युजा ॥११॥
अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः ।
यः शंसते स्तुवते धायि पज्र इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः ॥१२॥

tád dádhānā avasyávo yushmábhir dákshapitarah | syáma marútvato vridhé || 10 || bál ritthíyāya dhánma ríkvabhih śūra nonumah | jéshāmendra tváya yujá || 11 || asmé rudrā mehána párvatāso vritrahátye bharahūtau sajóshah | yáh śáṁsate stuvaté dháyi pajrá índrajyeshtha asmán avantu devāh || 12 || 43 ||

(६४) चतुःषष्टितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाय ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४४॥ उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥
पदा पणीँरराधसो नि बाधस्व महाँ असि । नहि त्वा कश्चन प्रति ॥२॥
त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥
एहि प्रेहि क्षयो दिव्या३ घोषञ्चर्षणीनाम् । ओभे पृणासि रोदसी ॥४॥

64.

Út tva mandantu stómah kriṇushvá rádho adrivah | áva brahmadvísho jahi || 1 || padá paṇíṁr arādháso ní badhasva mahán asi | nahí tvā káṣ caná práti || 2 || tvám iśishe sutánam índra tvam ásutānām | tvám rájā jánānām || 3 || éhi préhi kshayo divy ághóshañ carshaṇīnām | óbhé priṇāsi ródasi || 4 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. 12

64

May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् । वि स्तोतृभ्यो ररोजिथ ॥५॥
वयमु त्वा दिवा सुते वयं नक्तं हवामहे । अस्माकं काममा पृण ॥६॥

tyáṃ cit párvataṃ giríṃ ṣatávantaṃ sahasríṇam | ví stotṛíbhyo rurojitha || 5 || vayám u tvā dívā suté vayáṃ náktaṃ havāmahe | asmákaṃ kámam á pṛiṇa || 6 || 44 ||

॥४५॥ क्वं स्य वृषभो युवा तुविग्रीवो अनानतः । ब्रह्मा कस्तं सपर्यति ॥७॥
कस्य स्वित्सवनं वृषा जुजुष्वाँ अव गच्छति । इन्द्रं क उ स्विदा चके ॥८॥
कं ते दाना असक्षत वृत्रहन्कं सुवीर्या । उक्थे क उ स्विदन्तमः ॥९॥

kvà syá vṛishabhó yúvā tuvigrívo ánānataḥ | brahmā́ kás táṃ saparyati || 7 || kásya svit sávanaṃ vṛíshā jujushváṅ áva gachati | índraṃ ká u svid á cake || 8 || káṃ te dānā́ asakshata vṛítrahan káṃ suvíryā | ukthé ká́ u svid ántamaḥ || 9 ||

अयं ते मानुषे जने सोमः पूरुषु सूयते । तस्येहि प्र द्रवा पिब ॥१०॥
अयं ते शर्यणावति सुषोमायामधि प्रियः । आर्जीकीये मदिन्तमः ॥११॥
तमद्य राधसे महे चारुं मदाय घृष्वये । एहीमिन्द्र द्रवा पिब ॥१२॥

ayáṃ te mánushe jáne sómaḥ pūrúshu sūyate | tásyéhi prá dravā píba || 10 || ayáṃ te ṣaryaṇávati sushómāyām ádhi priyáḥ | ārjīkíye madíntamaḥ || 11 || tám adyá rā́dhase mahé cárum mádāya ghṛíshvaye | éhīm indra dráva píba || 12 || 45 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart's desire. 6

Where is that showerer of benefits, ever-young, strong-necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you ? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(६५) पञ्चषष्टितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४६॥ यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः । आ याहि तूयमाशुभिः ॥१॥
यद्वा प्रस्रवणे दिवो मादयासे स्वर्णरे । यद्वा समुद्रे अन्धसः ॥२॥
आ त्वा गीर्भिर्महामुरुं हुवे गामिव भोजसे । इन्द्र सोमस्य पीतये ॥३॥
आ ते इन्द्र महिमानं हरयो देव ते महः । रथे वहन्तु बिभ्रतः ॥४॥
इन्द्र गृणीष उ स्तुषे महाँ उग्र ईशानकृत् । एहि नः सुतं पिब ॥५॥
सुतावन्तस्त्वा वयं प्रयस्वन्तो हवामहे । इदं नो बर्हिरासदे ॥६॥

65

Yád indra prág ápāg údañ nyàg vā hūyáse nṛíbhiḥ | á yāhi tūyam āśúbhiḥ || 1 || yád vā prasrávaṇe divó mādáyāse svàrṇare | yád vā samudré ándhasaḥ || 2 || á tvā gīrbhír mahấm urúṃ huvé gấm iva bhójase | índra sómasya pītáye || 3 || á ta indra mahimánaṃ hárayo deva te máhaḥ | ráthe vahantu bíbhrataḥ || 4 || índra gṛiṇīshá u stushé mahấñ ugrá īśānakṛít | éhi naḥ sutám píba || 5 || sutávantas tvā vayám práyasvanto havāmahe | idáṃ no barhír āsáde || 6 || 46 ||

॥४७॥ यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥७॥
इदं ते सोम्यं मध्वधुक्षन्नद्रिभिर्नरः । जुषाण इन्द्र तत्पिब ॥८॥
विश्वाँ अर्यो विपश्चितोऽति ख्यस्तूयमा गहि । अस्मे धेहि श्रवो बृहत् ॥९॥

yác cid dhí śáśvatām ásíndra sádhāraṇas tvám | táṃ tvā vayáṃ havāmahe || 7 || idáṃ te somyám mádhv ádhukshann ádribhir náraḥ | jushāṇá indra tát piba || 8 || víśvān aryó vipaścító 'ti khyas túyam á gahi | asmé dhehi śrávo bṛihát || 9 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

65

O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed,—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignity, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दाता मे पृषतीनां राजा हिरण्यवीनाम् । मा देवा मघवा रिषत् ॥१०॥
सहस्रे पृषतीनामधि स्कन्द्रं बृहत्पृथु । शुक्रं हिरण्यमा ददे ॥११॥
नपातो दुर्गहस्य मे सहस्रेण सुराधसः । श्रवो देवेष्वक्रत ॥१२॥

dātá me príshatīnāṃ rájā hiraṇyavínām | má devā maghávā rishat || 10 || sahásre príshatīnām ádhi skandrám bṛihát príthú | śukráṃ híraṇyam á dade || 11 || nápāto durgáhasya me sahásreṇa surádhasaḥ | śrávo devéshv akrata || 12 || 47 ||

(६६) षट्षष्टितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य प्रगायः कलिर्ऋषिः । इन्द्रो देवता । (१–१४) प्रथमादिचतुर्दशर्चां प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती), (१५) पञ्चदश्याश्चानुष्टुप् छन्दसी ॥

॥४८॥ तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये ।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥
न यं दुध्रा वरन्ते न स्थिरा मुरो मदे सुशिप्रमन्धसः ।
य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥
यः शक्रो मृक्षो अश्व्यो यो वा कीजो हिरण्ययः ।
स ऊर्वस्य रेजयत्यापृतिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

66

Tárobhir vo vidádvasum índraṃ sabádha ūtáye | bṛihád gáyantaḥ sutásome adhvaré huvé bháraṃ ná kāríṇam || 1 || ná yáṃ dudhrá váranta ná sthirá múro máde susipráṃ ándhasaḥ | yá ādṛityā śaśamānáya sunvaté dátā jaritrá ukthyàm || 2 || yáḥ śakró mṛikshó áśvyo yó vā kíjo hiraṇyáyaḥ | sá ūrvásya rejayaty ápāvṛitim índro gávyasya vṛitrahá || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Nature's bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

66

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Bṛhat-Saman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of raputre of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendrous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निखातं चिद्यः पुरुसंभृतं वसूदिदपति दाशुषे ।
वज्री सुशिप्रः हर्यश्व इत्करदिन्द्रः कृत्वा यथा वशत् ॥४॥
यद्वावन्थ पुरुष्टुत पुरा चिच्छूर नृणाम् ।
वयं तत्त इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः ॥५॥

níkhātaṃ cid yáḥ purusambhṛitáṃ vásūd íd vápati dāśúshe | vajrí suśipró háryaśva ít karad índraḥ krátvā yáthā vāśat || 4 || yád vāvántha purushṭuta purá cic chūra nṛiṇáṃ | vayáṃ tát ta indra sám bharāmasi yajñám ukthám turáṃ vácaḥ || 5 || 48 ||

॥४९॥ सचा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।
त्वमिद्धि ब्रह्मकृते काम्यं वसु देष्ठः सुन्वते भुवः ॥६॥
वयमेनमिदा ह्योऽपीपेमेह वज्रिणम् ।
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥७॥
वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति ।
सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥८॥

sácā sómeshu puruhūta vajrivo mádāya dyuksha somapāḥ | tvám íd dhí brahmakṛíte kámyaṃ vásu déshṭhaḥ sunvaté bhúvaḥ || 6 || vayám enam idá hyó 'pīpemehá vajríṇam | tásmā u adyá samaná sutám bharā nūnám bhūshata śruté || 7 || vṛíkaś cid asya vāraṇá urāmáthir á vayúneshu bhūshati | sémáṃ na stómaṃ jujushāṇá á gahíndra prá citráyā dhiyá || 8 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration. 4

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times. 5

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you. 6

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration. 7

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings. 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कदू॒ न्व१॑स्याकृ॒तमिन्द्र॑स्यास्ति॒ पौंस्यम् ।
केनो॒ नु कं॒ श्रोम॑तेन॒ न शु॑श्रुवे॒ जनु॑षः॒ परि॑ वृत्र॒हा ॥९॥
कदू॑ म॒हीरधृ॑ष्टा अस्य तवि॒षीः कदु॑ वृत्र॒घ्नो अस्तृ॑तम् ।
इन्द्रो॒ विश्वा॑न्बेकना॒टाँ अह॒र्दृशो॒ उ॒त क्रत्वा॑ प॒णीँर॒भि ॥१०॥

kád ū nv àsyākṛitam índrasyāsti paúṅsyam | kéno nú kaṃ śrómatena ná śuśruve janúshaḥ pári vṛitrahá || 9 || kád ū mahír ádhṛishṭā asya távishīḥ kád u vṛitraghnó ástṛitam | índro víśvān bekanátāṅ ahardṛíśa utá krátvā paṇíṁr abhí || 10 || 49 ||

॥५०॥

व॒यं घा॑ ते॒ अपू॑र्व्येन्द्र ब्रह्मा॑णि वृत्रहन् ।
पु॒रू॒तमा॑सः पुरुहूत व॒ज्रिवो॑ भृ॒तिं न प्र भ॑रामसि ॥११॥
पूर्वी॑श्चि॒द्धि त्वे तु॑विकू॒र्मिन्ना॒शसो॒ हव॑न्त इन्द्रो॒तयः॑ ।
ति॒रश्चि॒द॒र्यः सव॒ना व॑सो गहि शविष्ठ॒ श्रुधि मे॒ हव॑म् ॥१२॥
व॒यं घा॑ ते॒ त्वे इद्वि॑न्द्र वि॒प्रा अपि॑ ष्मसि ।
न॒हि त्वद॒न्यः पु॑रुहूत॒ कश्च॒न मघ॑व॒न्नस्ति॑ मर्डि॒ता ॥१३॥
त्वं नो॑ अ॒स्या अ॑मते॒रुत क्षु॒धो३॒ऽभिश॑स्ते॒रव॑ स्पृधि ।
त्वं न॑ ऊ॒ती तव॑ चि॒त्रया॑ धि॒या शि॑क्षा शचिष्ठ गातु॒वित् ॥१४॥
सोम॒ इद्वः॑ सु॒तो अ॑स्तु॒ कल॑यो॒ मा बि॑भीतन ।
अपे॒देष॑ ध्व॒स्मायति॒ स्वयं॒ घैषो॒ अपा॑यति ॥१५॥

vayáṃ ghā te ápūrvyéndra bráhmāṇi vṛitrahan | purūtámāsaḥ puruhūta vajrivo bhṛitíṃ ná prá bharāmasi || 11 || pūrvíṣ cid dhí tvé tuvikūrminn āśáso hávanta indrotáyaḥ | tiráś cid aryáḥ sávanā vaso gahi śávishṭha śrudhí me hávam || 12 || vayáṃ gha te tvé íd v índra víprā ápi shmasi | nahí tvád anyáḥ puruhūta káś caná mághavann ásti mardítā || 13 || tváṃ no asyā ámater utá kshudhó 'bhíśaster áva spṛidhi | tváṃ na utí táva citráya dhiyá śíkshā śacishṭha gātuvít || 14 || sóma íd vaḥ sutó astu kálayo má bibhītana | ápéd eshá dhvasmáyati svayáṃ ghaishó ápayati || 15 || 50 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth. 9

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead). 10

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power. 11

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us. 12

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all. 13

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way. 14

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(६७) सप्तषष्टितमं सूक्तम्

(१–२१) एकविंशत्यृचस्यास्य सूक्तस्य साम्मदो मत्स्यो मैत्रावरुणिर्मान्यो वा जालनद्धा बहवो मत्स्या वा ऋषयः । आदित्या देवताः । गायत्री छन्दः ॥

॥५१॥ त्यान्नु क्षत्रियाँ अव आदित्यान्याचिषामहे । सुमृळीकाँ अभिष्टये ॥१॥
मित्रो नो अत्यँहतिं वरुणः पर्षदर्यमा । आदित्यासो यथा विदुः ॥२॥
तेषां हि चित्रमुक्थ्यं वरूथमस्ति दाशुषे । आदित्यानामरंकृते ॥३॥
महि वो महतामवो वरुण मित्रार्यमन् । अवांस्या वृणीमहे ॥४॥
जीवान्नो अभि धेतनादित्यासः पुरा हथात् । कद्ध स्थ हवनश्रुतः ॥५॥

67

Tyán nú kshatríyāñ áva ādityán yācishāmahe | sumṛiḷīkáñ abhíshṭaye || 1 || mitró no áty aṁhatíṁ váruṇaḥ parshad aryamā́ | ādityáso yáthā vidúḥ || 2 || téshaṁ hí citrám ukthyàṁ várūtham ásti dāśúshe | ādityánām araṁkṛíte || 3 || máhi vo mahatā́m ávo váruṇa mítráryaman | ávāṁsy á vṛiṇīmahe || 4 || jīvā́n no abhí dhetanādityāsaḥ purá háthāt | kád dha stha havanaśrutaḥ || 5 || 51 ||

॥५२॥ यद्वः श्रान्ताय सुन्वते वरूथमस्ति यच्छर्दिः । तेना नो अधि वोचत ॥६॥
अस्ति देवा अंहोरुर्वस्ति रत्नमनागसः । आदित्या अद्भुतैनसः ॥७॥
मा नः सेतुः सिषेदयं महे वृणक्तु नस्परि । इन्द्र इद्धि श्रुतो वशी ॥८॥
मा नो मृचा रिपूणां वृजिनानामविष्यवः । देवा अभि प्र मृक्षत ॥९॥
उत त्वामदिते मह्यहं देव्युप ब्रुवे । सुमृळीकामभिष्टये ॥१०॥

yád vaḥ śrāntáya sunvaté várūtham ásti yác chardíḥ | téna no ádhi vocata || 6 || ásti devā aṁhór urv ásti rátnam ánāgasaḥ | áditya ádbhutainasaḥ || 7 || má naḥ sétuḥ sished ayám mahé vṛiṇaktu nas pári | índra íd dhí śrutó vaśí || 8 || má no mṛicā́ ripūṇā́m vṛijinā́nām avishyavaḥ | dévā abhí prá mṛikshata || 9 || utá tvám adite mahy aháṁ devy úpa bruve | sumṛiḷīkā́m abhíshṭaye || 10 || 52 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

 731694

67

We solicit for protection these brave men, and the learned, who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of justice bear us across our distress as they know well how to assist. 2

To those learned men belongs wonderful wealth. They are worthy of all praise and help those who offer devotion and serve God. 3

You are great, O virtuous, O friendly and O men of justice; and great is your protection; we implore your protections. 4

O learned men, hasten to us before we die,—within our life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, whatever dwellings you can give to your devotees, who offer devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner; and treasure of happiness belongs to the sinless. I know you are void of sin. 7

Let not the snare bind us; may the resplendent Lord, subduer of all and renowned, release us from fetters for great acts. 8

O divines, ready to protect, molest us not with the destructive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may you be kind to assist in the fulfilment of our desires. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥५३॥ पार्षि दीने गभीर आँ उग्रपुत्रे जिघाँसतः । माकिस्तोकस्य नो रिषत् ॥११॥
अनेहो न उरुव्रज उरूचि वि प्रसर्तवे । कृधि तोकाय जीवसे ॥१२॥
ये मूर्धानः क्षितीनामदब्धासः स्वयशसः । व्रता रक्षन्ते अद्रुहः ॥१३॥
ते न आस्रो वृकाणामादित्यासो मुमोचत । स्तेनं बद्धमिवादिते ॥१४॥
अपो षु ण इयं शरुरादित्या अप दुर्मतिः । अस्मदेत्वजघ्नुषी ॥१५॥

pārshi dīné gabhīrá áñ úgraputre jíghāñsataḥ | mákis tokásya no rishat || 11 || anehó na uruvraja úrūci ví prásartave | kṛidhí tokáya jīváse || 12 || yé mūrdhánaḥ kshitīnām ádabdhāsaḥ svayaśasaḥ | vratá rákshante adrúhaḥ || 13 || té na asnó vṛikaṇām ádityāso mumócata | stenám baddhám ivadite || 14 || ápo shú ṇa iyáṃ śárur ádityā ápa durmatíḥ | asmád etv ájaghnushī || 15 || ॐ ||

॥५४॥ शश्वद्धि वः सुदानव आदित्या ऊतिभिर्वयम् । पुरा नूनं बुभुज्महे ॥१६॥
शश्वन्तं हि प्रचेतसः प्रतियन्तं चिदेनसः । देवाः कृणुथ जीवसे ॥१७॥
तत्सु नो नव्यं सन्यस आदित्या यन्मुमोचति । बन्धाद्बद्धमिवादिते ॥१८॥
नास्माकमस्ति तत्तर आदित्यासो अतिष्कदे । युयमस्मभ्यं मृळत ॥१९॥

śáśvad dhí vaḥ sudānava ádityā útibhir vayám | purá nanám bubhujmáhe || 16 || śáśvantaṃ hí pracetasaḥ pratiyántaṃ cid énasaḥ | dévāḥ kṛiṇuthá jīváse || 17 || tát sú no návyaṃ sányasa ádityā yán múmocati | bandhád baddhám ivādite || 18 || násmākam asti tát tára ádityāso atishkáde | yuyám asmábhyam mṛiḷata || 19 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मा नो॑ हे॒तिर्वि॑वस्वत॒ आदि॑त्याः कृ॒त्रिमा॒ शरुः॑ । पु॒रा नु ज॒रसो॑ वधीत् ॥२०॥
वि षु द्वेषो॒ व्यँ॑हतिमादि॑त्यासो॒ वि संहि॑तम् । विष्व॒ग्वि वृ॑हता॒ रपः॑ ॥२१॥

má no hetír vivásvata
ádityāḥ kṛitríma śáruḥ | purá nú jaráso vadhīt || 20 || ví
shú dvésho vy àṁhatim áditvaso ví sáṁhitam | víshvag ví
vṛihata rápaḥ || 21 || 54 ||

(६८) अष्टषष्टितमं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१–१३) प्रथमादित्रयोदशर्चा-
मिन्द्रः, (१४–१९) चतुर्दश्यादितृचद्वयस्य च ऋक्षाश्वमेधयोर्दानस्तुतिर्देवताः । (१–१२)
प्रथमादिद्वादशर्चामानुष्टुभः प्रगाथः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीना-
मनुष्टुप्, (२–३, ५–६, ८–९, ११–१२) द्वितीयातृतीयापञ्चमीषष्ठयष्टमी-
नवम्येकादशीद्वादशीनाञ्च गायत्री], (१३–१९) त्रयोदश्यादि-
सप्तानाञ्च गायत्री छन्दसी ॥

॥१॥ आ त्वा॒ रथं॑ यथो॒तये॑ सु॒म्नाय॑ वर्तयामसि । तु॒वि॒कू॒र्मिमृ॑ती॒षहु॒मिन्द्र॑ शविष्ठ सत्पते ॥१॥
तुवि॒शुष्म॒ तुवि॑क्रतो॒ शची॑वो॒ विश्व॑या मते । आ प॑प्राथ महित्व॒ना ॥२॥
यस्य॑ ते महि॒ना म॒हः परि॑ ज्मा॒यन्त॑मी॒यतुः॑ । हस्ता॒ वज्रं॑ हिर॒ण्ययम् ॥३॥
वि॒श्वान॑रस्य व॒स्पति॒मना॑नतस्य॒ शव॑सः । एवै॒श्च च॑र्षणी॒नामू॒ती हु॑वे॒ रथा॑नाम् ॥४॥
अ॒भिष्ट॑ये स॒दावृ॑धं स्व॒र्मीळ्हे॑षु॒ यं नरः॑ । नाना॒ हव॑न्त ऊ॒तये॑ ॥५॥

68

Á tva ráthaṃ yáthotáye sumnáya vartayāmasi | tuvikurmím ṛitisháham índra śávishṭha sátpate || 1 || túviṣushma
túvikrato śácivo víśvaya mate | á paprātha mahitvaná || 2 ||
yásya te mahiná maháḥ pári jmayántam iyátuḥ | hásta vájraṃ hiraṇyáyam || 3 || viśvánarasya vas pátim ánānatasya
śávasaḥ | évaiś ca carshaṇīnám ūtí huve ráthānām || 4 ||
abhíshṭaye sadávṛidhaṃ svàrmiḷheshu yáṃ náraḥ | nána hávanta utáye || 5 || 1 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

68

O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥२॥ परोमात्रमृचीषममिन्द्रमुग्रं सुराधसम् । ईशानं चिद्वसूनाम् ॥६॥
तंतमिद्राधसे महे इन्द्रं चोदामि पीतये । यः पूर्व्यामनुष्टुतिमीशे कृष्टीनां नृतुः ॥७॥
न यस्य ते शवसान सख्यमानंश मर्त्यः । नकिः शवांसि ते नशत् ॥८॥
त्वोतासस्त्वा युजाप्सु सूर्ये महद्धनम् । जयेम पृत्सु वज्रिवः ॥९॥
तं त्वा यज्ञेभिरीमहे तं गीर्भिर्गिर्वणस्तम ।
इन्द्र यथा चिदाविथ वाजेषु पुरुमाय्यम् ॥१०॥

parómātram ṛicīshamam índram ugráṃ surádhasam | íṣanaṃ cid vásunam || 6 || táṃ-tam íd rádhase mahá índraṃ codāmi pītáye | yáḥ pūrvyám ánushṭutim íṣe kṛishṭīnáṃ nṛitúḥ || 7 || ná yásya te ṣavasana sakhyám anáṅṣa mártyaḥ | nákiḥ ṣávāṅsi te naṣat || 8 || tvótāsas tvá yujápsú sū́rye mahád dhánam | jáyema pṛitsú vajrivaḥ || 9 || táṃ tvā yajñébhir īmahe táṃ gīrbhír girvaṇastama | índra yáthā cid ávitha vā́jeshu purumā́yyam || 10 || 2 ||

॥३॥ यस्य ते स्वादु सख्यं स्वाद्वी प्रणीतिरद्रिवः । यज्ञो वितन्तसाय्यः ॥११॥
उरु णस्तन्वे३ तन उरु क्षयाय नस्कृधि । उरु णो यन्धि जीवसे ॥१२॥
उरुं नृभ्य उरुं गवे उरुं रथाय पन्थाम् । देववीतिं मनामहे ॥१३॥
उप मा षड्ढाङ्ग नरः सोमस्य हर्ष्यी । तिष्ठन्ति स्वादुरातयः ॥१४॥

yásya te svādú sakhyáṃ svādvī práṇītir adrivaḥ | yajñó vitantasā́yyaḥ || 11 || urú ṇas tanvè tána urú kṣháyāya nas kṛidhi | urú ṇo yandhi jīváse || 12 || urúṃ nṛíbhya urúṃ gáva urúṃ ráthāya pánthām | devávītiṃ manāmahe || 13 || úpa mā shaḍ dvá-dvā náraḥ sómasya hárshyā | tíṣhṭhanti svādurātáyaḥ || 14 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, ever-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ऋज्राविन्द्रोत आ ददे हरी ऋक्षस्य सूनवि । आश्वमेधस्य रोहिता ॥१५॥

ṛijrāv indrotá ā́ dade hárī ṛikshasya sūnávi | āśvamedhásya róhitā || 15 || 3 ||

॥४॥ सुरथाँ आतिथिग्वे स्वभीशूँरार्क्षे । आश्वमेधे सुपेशसः ॥१६॥
षळश्वाँ आतिथिग्व इन्द्रोते वधूमतः । सचा पूतक्रतौ सनम् ॥१७॥
ऐषु चेतद्वृषण्वत्यन्तर्ऋज्रेष्वरुषी । स्वभीशुः कशावती ॥१८॥
न युष्मे वाजबन्धवो निनित्सुश्चन मर्त्यः । अवद्यमधि दीधरत् ॥१९॥

surátha ātithigvé svabhīśúr ārkshé | āśvamedhé supéśasaḥ || 16 || shál áśvā ātithigvá indroté vadhūmataḥ | sáca pūtákratau sanam || 17 || aíshu cetad vṛíshaṇvaty antár ṛijréshv árushī | svabhīśúḥ káśāvatī || 18 || ná yushmé vājabandhavo ninitsúś caná mártyaḥ | avadyám ádhi dīdharat || 19 || 4 ||

(६९) एकोनसप्ततितमं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१–१०,१३–१८) प्रथमादिदशर्चां त्रयोदश्यादिषण्णाञ्चेन्द्रः, (११) एकादश्या पूर्वार्धस्य विश्वे देवाः, (११–१२) एकादश्या उत्तरार्धस्य द्वादश्याश्च वरुणो देवताः । (१, ३, ७–१०, १२–१५) प्रथमर्चस्तृतीयायाः सप्तम्यादिचतसृणां द्वादश्यादिचतसृणाञ्चानुष्टुप्, (२) द्वितीयाया उष्णिक्, (४–६) चतुर्थ्यादितृचस्य गायत्री, (११, १६) एकादशीषोडश्योः पङ्क्तिः, (१७–१८) सप्तदश्यष्टादश्योश्च बृहती छन्दांसि ॥

॥५॥ प्रप्र वस्त्रिष्टुभमिषं मन्दद्वीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

69.

Prá-pra vas trishṭúbham ísham mandádvīrāyéndave | dhiyā́ vo medhásātaye púraṃdhyā́ vivāsati || 1 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

69

May you present your sacrificial homage with the *Trc* or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनूनामिषुध्यसि ॥२॥
ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः ।
जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः ॥३॥
अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥
आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥५॥

nadáṃ va
ódatīnāṃ nadáṃ yóyuvatīnām | pátiṃ vo ághnyānāṃ dhenūnáṃ ishudhyasi || 2 || tấ asya sūdadohasaḥ sómaṃ śrīṇanti pṛíśnayaḥ | jánman devánāṃ víśas trishv á rocané diváḥ || 3 || abhí prá gópatiṃ giréndram arca yáthā vidé | sūnúṃ satyásya sátpatim || 4 || á hárayaḥ sasṛijriré 'rushīr ádhi barhíshi | yátrābhí saṃnávāmahe || 5 || ५ ||

॥६॥ इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु । यत्सीमुपह्वरे विदत् ॥६॥
उद्यद्भ्रस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।
मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥७॥
अर्चत प्रार्चत प्रियमेधासो अर्चत । अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ॥८॥
अव स्वराति गर्गरो गोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥९॥

índrāya gáva āśíraṃ duduhré vajríṇe mádhu | yát sīm upahvaré vidát || 6 || úd yád bradhnásya vishṭápaṃ gṛibhám índraś ca gánvahi | mádhvaḥ pītvá sacevahi tríḥ saptá sákhyuḥ padé || 7 || árcata prárcata príyamedhāso árcata | árcantu putraká utá púraṃ ná dhṛishṇv àrcata || 8 || áva svarāti gárgaro godhá pári sanishvaṇat | píṅgā pári canishkadad índrāya bráhmódyatam || 9 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill. 2

These dappled kine yield milk in plenty as from a well; which is mixed with the medicinal elixir and offered three times a day in the fire-ritual; and the oblations rise high to the brilliant abode of the sun. 3

May you praise, as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of wisdom (i. e. the exhilarating elixir) for the resplendent Lord, the possessor of adamantine will power. This wisdom then gets assimilated in the proximity of heart. 6

I (the soul) and supreme Lord, in communion, mount high up to the realm of the spiritual light; then having drunk the draught of spiritual joy, let us be united and reach that summit where twenty-one divine powers are seated by. 7

O pious devotees, may you glorify the resplendent Lord and sing songs of His praise; may your children also sing laudations as warriors sing praises of strong forts. 8

The war-drum utters its sound; the leathern *godha* twangs; the tawny bow-string leaps to and fro; may this hymn be raised to reach the Lord. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पातवे ॥१०॥

á yát pátanty enyàḥ sudúghā ánapasphuraḥ | apasphúraṃ gṛibhāyata sómam índrāya pấtave || 10 || 6 ||

॥७॥ अपादिन्द्रो अपादग्निर्विश्वे देवा अमत्सत ।
वरुण इद्दिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥११॥
सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव॥१२॥
यो व्यतीँरफाणयत्सुयुक्ताँ उप दाशुषे । तक्वो नेता तदिद्पुरुप्रमा यो असुच्यत ॥१३॥
अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः ।
भिनत्कनीन ओदनं पच्यमानं परो गिरा ॥१४॥
अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१५॥
आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अध द्युक्षं सचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१६॥

ápād índro ápād agnír víśve devá amatsata | váruṇa íd ihá kshayat tám ápo abhy ànūshata vatsáṃ saṃśíśvarīr iva || 11 || sudevó asi varuṇa yásya te saptá síndhavaḥ | anuksháranti kākúdaṃ sūrmyàṃ sushirám iva || 12 || yó vyátīṁr áphāṇayat súyuktān úpa dāśúshe | takvó netá tád íd vápur upamá yó ámucyata || 13 || átíd u śakrá ohata índro víśvā áti dvíshaḥ | bhinát kanína odanám pacyámānam paró girá || 14 || arbhakó ná kumārakó 'dhi tishṭhan návaṃ rátham | sá pakshan mahishám mṛigám pitré mātré vibhukrátum || 15 || á tú susipra dampate rátham tishṭhā hiraṇyáyam | ádha dyukshám sacevahi sahásrapādam arushám svastigám anehásam || 16 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तं घेमित्था नमस्विन उप स्वराजमासते ।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने ॥१७॥
अनु प्रत्नस्यौकसः प्रियमेधास एषाम् ।
पूर्वामनु प्रयतिं वृक्तबर्हिषो हितप्रयस आशत ॥१८॥

tám ghem itthā́ namasvína úpa svarā́jam āsate | ártham cid asya súdhitam yád étava āvartáyanti dāváne || 17 || ánu pratnásyaúkasaḥ priyámedhāsa eshām | pū́rvām ánu práyatim vṛiktábarhisha hitáprayasa āṣata || 18 || 7 ||

(७०) सप्ततितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः पुरुहन्मा ऋषिः । इन्द्रो देवता । (१–६) प्रथमादितृचद्वयस्य प्रगायः (विषमर्चौ बृहती, समर्चौ सतोबृहती), (७–१२) सप्तम्यादिषड्ऋचां बृहती, (१३) त्रयोदश्या उष्णिक्, (१४) चतुर्दश्या अनुष्टुप्, (१५) पञ्चदश्याश्च पुर उष्णिक् छन्दांसि ॥

॥८॥ यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥१॥
इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि ।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥२॥
नकिष्टं कर्मणा नशद्यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्ण्वोजसम् ॥३॥

70

Yó rā́jā carshaṇīnā́m yátā ráthebhir ádhriguḥ | víśvāsām tarutā́ pṛítanānām jyéshṭho yó vṛitrahā́ gṛiṇé || 1 || índram tám śumbha puruhanmann ávase yásya dvitā́ vidhartári | hástāya vájraḥ práti dhāyi darśató mahó diváé ná sū́ryaḥ || 2 || nákish ṭám kármaṇā naśad yáś cakā́ra sadā́vṛidham | índram ná yajñaír viśvágūrtam ṛíbhvasam ádhṛishṭam dhṛishṇvójasam || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

70

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अषाळ्हमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः ।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामो अनोनवुः ॥४॥
यद्द्यावः इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥५॥

áshāḷham ugrám pṛítanāsu sāsahíṃ yásmin mahír urujráyaḥ | sáṃ dhenávo jáyamāne anonavur dyávaḥ kshámo anonavuḥ || 4 || yád dyáva indra te ṣatáṃ ṣatáṃ bhúmīr utá syúḥ | ná tvā vajrin sahásraṃ sūryā ánu ná jātám ashṭa ródasī || 5 || 8 ||

॥९॥ आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।
अस्माँ अव मघवन्गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः ॥६॥
न सीमदेव आपदिषे दीर्घायो मर्त्यः ।
एतग्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥७॥
तं वो महो महाय्यमिन्द्रं दानाय सक्षणिम् ।
यो गाधेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥८॥
उदु षु णो वसो महे मृशस्व शूर राधसे ।
उदु षु महो मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥९॥
त्वं नं इन्द्र ऋतयुस्त्वानिदो नि तृम्पसि ।
मध्ये वसिष्व तुविनृम्णोर्वोर्नि दासं शिश्नथो हथैः ॥१०॥

á paprātha mahiná vṛíshṇyā vṛishan víṣvā ṣavishṭha ṣávasā | asmā́n ava maghavan gómati vrajé vájriñ citrábhir ūtíbhiḥ || 6 || ná sīm ádeva āpad ísham dīrghāyo mártyaḥ | étagvā cid yá étaṣā yuyójate hárī índro yuyójate || 7 || táṃ vo mahó mahā́yyam índraṃ dānáya sakshaṇim | yó gādhéshu yá áraṇeshu hávyo vájeshv ásti hávyaḥ || 8 || úd ū shú ṇo vaso mahé mṛiṣásva ṣūra rā́dhase | úd ū shú mahyaí maghavan maghā́ttaya úd indra ṣrávase mahé || 9 || tváṃ na indra ṛitayús tvānído ní trimpasi | mádhye vasishva tuvinṛimṇorvór ní dāsáṃ ṣisnatho háthaiḥ || 10 || 9 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१०॥ अन्यव्रतममानुषमयज्वानमदेवयुम् ।
अव स्वः सखा दुधुवीत पर्वतः सुघ्नाय दस्युं पर्वतः ॥११॥
त्वं न इन्द्रासां हस्ते शविष्ठ दावने ।
धानानां न सं गृभायास्मयुर्द्विः सं गृभायास्मयुः ॥१२॥
सखायः क्रतुमिच्छत कथा राधाम शरस्य ।
उपस्तुतिं भोजः सूरिर्यो अह्रयः ॥१३॥

anyávratam ámānusham áyajvānam ádevayum | áva sváḥ sákhā dudhuvīta párvataḥ sughnáya dásyum párvataḥ || 11 || tvám na indrāsām háste ṣavishṭha dāváne | dhānánām ná sám gṛibhāyāsmayúr dvíḥ sám gṛibhāyāsmayúḥ || 12 || sákhāyaḥ krátum ichata kathá rādhāma ṣarásya | úpastutim bhojáḥ sūrír yó áhrayaḥ || 13 ||

bhūríbhiḥ samaha ṛíshibhir barhíshmadbhi stavishyase | yád itthám ékam-ekam ít chára vatsán parādádaḥ || 14 || karṇagṛíhyā maghávā ṣauradevyó vatsám nas tribhyá ánayat | ajám sūrír ná dhátave || 15 || 10 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature's bounties. 11

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour. 12

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished. 13

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers. 14

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(७१) एकसप्ततितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसौ सुदीतिपुरुमीळ्हौ तयोरन्यतरो वा ऋषिः । अग्निर्देवता । (१-९) प्रथमादिनवर्चा गायत्री, (१०-१५) दशम्यादिषण्णाञ्च प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दसी ॥

॥११॥ त्वं नो॑ अग्ने महो॑भिः पा॒हि विश्व॑स्या॒ अरा॑तेः । उ॒त द्वि॒षो मर्त्य॑स्य ॥१॥
न॒हि म॒न्युः पौरु॑षेय॒ ईशे॒ हि वः॑ प्रियजात । त्वमि॑द॑सि॒ क्षप॑ावान् ॥२॥
स नो॒ विश्वे॑भि॒र्दे॒वेभि॒रूजो॑ नपा॒द्भद्र॑शोचे । र॒यिं दे॑हि॒ वि॒श्ववा॑रम् ॥३॥
न तम॑ग्ने अरा॑तयो॒ मर्तं॑ युवन्त रा॒यः । यं त्राय॑से दा॒श्वांस॑म् ॥४॥
यं त्वं वि॑प्र मे॒धसा॑तावग्ने॒ हि॒नोषि॒ धना॑य । स तवो॒ती गोषु॒ गन्ता॑ ॥५॥

71

Tvám no agne máhobhiḥ pāhí víśvasyā árāteḥ | utá dvishó mártyasya || 1 || nahí manyúḥ paúrusheya íṣe hí vaḥ priyajāta | tvám íd asi kshápāvān || 2 || sá no víśvebhir devébhir úrjo napād bhádraśoce | rayím dehi viśvávāram || 3 || na tám agne árātayo mártaṃ yuvanta rāyáḥ | yáṃ tráyase dāśváṁsam || 4 || yáṃ tvám vipra medhásātāv ágne hinóshi dhánāya | sá távotí góshu gántā || 5 || 11 ||

॥१२॥ त्वं र॒यिं पु॑रु॒वीर॒मग्ने॑ दा॒शुषे॒ मर्ता॑य । प्र णो॑ नय॒ वस्यो॒ अच्छ॑ ॥६॥
उ॒रु॒ष्या णो॒ मा परा॑ दा अघाय॒ते जा॑तवेदः । दु॒रा॒ध्ये॑३॒ मर्ता॑य ॥७॥
अग्ने॒ माकि॑ष्टे दे॒वस्य॑ रा॒तिमदे॑वो युयोत । त्वमी॑शिषे॒ वसू॑नाम् ॥८॥
स नो॒ वस्व॒ उप॑ मा॒स्यूजो॑ नपान्माहि॒नस्य । सखे॑ वसो जरि॒तृभ्यः॑ ॥९॥
अच्छा॑ नः शी॒रशो॑चिषं॒ गिरो॑ यन्तु दर्श॒तम् ।
अच्छा॑ य॒ज्ञासो॒ नम॑सा पुरू॒वसुं॑ पुरुप्रश॒स्तमू॒तये॑ ॥१०॥

tvám rayím puruvíram ágne dāśúshe mártāya | prá no naya vásyo ácha || 6 || urushyá no má párā dā aghāyaté jātavedaḥ | durādhyè mártāya || 7 || ágne mákish te devásya rātím ádevo yuyota | tvam īśishe vásūnām || 8 || sá no vásva úpa māsy úrjo napāu máhinasya | sákhe vaso jaritṛíbhyaḥ || 9 || áchā naḥ śīráśocisham gíro yantu darśatám | áchā yajñáso námasā purūvásum purupraśastám ūtáye || 10 || 12 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

71

O adoreble Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१३॥ अग्निं सूनुं सहसो जातवेदसं दानाय वार्याणाम् ।
द्विता यो भूदमृतो मर्त्येष्वा होता मन्द्रतमो विशि ॥११॥
अग्निं वो देवयज्ययाग्निं प्रयत्यध्वरे ।
अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षैत्राय साधसे ॥१२॥

agním sūnúm sáhaso jātávedasam dānáya váryāṇām | dvitá yó bhúd amṛíto mártyeshv á hótā mandrátamo víśi || 11 || agním vo devayajyáyāgním prayaty àdhvaré | agním dhīshú prathamám agním árvaty agním kshaítrāya sádhase || 12 ||

अग्निरिषां सख्ये ददातु न ईशे यो वार्याणाम् ।
अग्निं तोके तनये शश्वदीमहे वसुं सन्तं तनूपाम् ॥१३॥
अग्निमीळिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छर्दिः ॥१४॥
अग्निं द्वेषो योतवै नो गृणीमस्यग्निं शं योश्च दातवे ।
विश्वासु विक्ष्वविता हव्यो भुवद्धस्तुर्क्षणूनाम् ॥१५॥

agnír ishám sakhyé dadātu na íśe yó váryāṇām | agním toké tánaya śáśvad īmahe vásum sántam tanūpám || 13 || agním īḷishvávase gáthābhiḥ śīrásocisham | agním rāyé purumīḷha śrutám náro gním sudītáye chardíḥ || 14 || agním dvésho yótavai no gṛiṇīmasy agním śám yóś ca dátave | víśvāsu vikshv àvitéva hávyo bhúvad vástur ṛishūṇám || 15 || 13 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Solicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(७२) द्विसप्ततितमं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्य प्रागाथो हर्यत ऋषिः । अग्निर्हवींषि वा देवताः । गायत्री छन्दः ॥

॥१४॥ हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥
नि तिग्ममभ्यं१शुं सीदद्धोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥
अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गृभ्णन्ति जिह्वया सस्म् ॥३॥
जाम्यतीतपे धनुर्वयोधा अरुहद्वनम् । दृषदं जिह्वयावधीत् ॥४॥
चरन्वत्सो रुशन्निह निदातारं न विन्दते । वेति स्तोतव अब्यम् ॥५॥

72

Havísh kṛiṇudhvam á gamad adhvaryúr vanate-púnaḥ | vidvấñ asya praśásanam || 1 || ní tigmắm abhy àṅsúṃ sídad dhótā manáv ádhi | jushāṇó asva sakhyám || 2 || antár ichanti tấṃ jáne rudrám paró manīsháyā | gṛibhṇánti jihváyā sasám || 3 || jāmy àtītape dhánur vayodhấ aruhad vánam | dṛishádaṃ jihváyāvadhīt || 4 || cáran vatsó rúśann ihá nidātáraṃ ná vindate | véti stótava ambyàm || 5 || 14 ||

॥१५॥ उतो न्वस्य यन्महदश्वावद्योजनं बृहत् । दामा रथस्य दंशे ॥६॥
दुहन्ति सप्तैकामुप द्वा पञ्च सृजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥
आ दशभिर्विवस्वत इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥
परि त्रिधातुरध्वरं जूर्णिरेति नवीयसी । मध्वा होतारो अञ्जते ॥९॥
सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम् । नीचीनबारमक्षितम् ॥१०॥

utó nv àsya yán mahád áśvāvad yójanam bṛihád | dāmá ráthasya dádṛiśe || 6 || duhánti saptaíkām úpa dvá páñca sṛijataḥ | tīrthé síndhor ádhi svaré || 7 || á daśábhir vivásvata índraḥ kóśam acucyavīt | khédayā trivṛítā diváḥ || 8 || pári tridhátur adhvarám jūrṇír eti návīyasī | mádhvā hótāro añjate || 9 || siñcánti námasāvatám uccácakram párijmānam | nīcínabāram ákshitam || 10 || 15 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

72

May you present oblations. He has come and let the head priest *(adhvaryu)*, who is well-skilled in devotional works, once again present offerings. 1

The invoker (the *hotṛ*) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests annoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१६॥ अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवतस्य विसर्जने ॥११॥
गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥१२॥
आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम् । रसा दधीत वृषभम् ॥१३॥
ते जानत स्वमोक्यं सं वत्सासो न मातृभिः । मिथो नसन्त जामिभिः ॥१४॥
उप स्रक्वेषु बप्सतः कृण्वते धरुणं दिवि । इन्द्रे अग्ना नमः स्वः ॥१५॥

abhyāram íd ádrayo níshiktam púshkare mádhu | avatásya visárjane || 11 || gáva úpāvatāvatám mahí yajñásya rapsúdā | ubhā kárṇā hiraṇyáyā || 12 || á suté siñcata śríyam ródasyor abhiśríyam | rasá dadhīta vṛishabhám || 13 || té jānata svám okyàṃ sám vatsáso ná mātṛíbhiḥ | mithó nasanta jāmíbhiḥ || 14 || úpa srákveshu bápsataḥ kṛiṇvaté dhārúṇam diví | índre agnā námaḥ svàḥ || 15 || 16 ||

॥१७॥ अधुक्षत्पिप्युषीमिषमूर्जं सप्तपदीमरिः । सूर्यस्य सप्त रश्मिभिः ॥१६॥
सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥
उतो न्वस्य यत्पदं हर्यतस्य निधान्यम् । परि द्यां जिह्मयातनत् ॥१८॥

ádhukshat pipyúshīm ísham úrjam saptápadīm aríḥ | súryasya saptá raśmíbhiḥ || 16 || sómasya mitrāvaruṇóditā súra á dade | tád áturasya bheshajám || 17 || utó nv àsya yát padám haryatásya nidhānyàm | pári dyā́m jihváyātanat || 18 || 17 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones-heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids *(mixture* of *Soma* and milk) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations, fills the sky on every side with his tongue-like blaze. 18

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(७३) त्रिसप्ततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्यात्रेयो गोपवनः सप्तवध्रिर्वा ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥१८॥ उदीराथामृतायते युञ्जाथामश्विना रथम् । अन्ति षद्भूतु वामवः ॥१॥
निमिषश्चिज्जवीयसा रथेना यातमश्विना । अन्ति षद्भूतु वामवः ॥२॥
उप स्तृणीतमत्रये हिमेन घर्ममश्विना । अन्ति षद्भूतु वामवः ॥३॥
कुह स्थः कुह जग्मथुः कुह श्येनेव पेतथुः । अन्ति षद्भूतु वामवः ॥४॥
यदद्य कर्हि कर्हि चिच्छुश्रूयातमिमं हवम् । अन्ति षद्भूतु वामवः ॥५॥

73

Úd īrāthām ṛitayaté yuñjāthām aṣvinā rátham | ánti shád bhūtu vām ávaḥ ‖ 1 ‖ nimíshaṣ cij jávīyasā ráthenā yātam aṣvinā | ánti shád — ‖ 2 ‖ úpa stṛiṇītam átraye hiména gharmám aṣvinā | ánti shád — ‖ 3 ‖ kúha sthaḥ kúha jagmathuḥ kúha ṣyenéva petathuḥ | ánti shád — ‖ 4 ‖ yád adyá kárhi kárhi cic chuṣrūyātam imám ṃ hávam | ánti shád — ‖ 5 ‖ 18 ‖

॥१९॥ अश्विना यामहूतमा नेदिष्ठं याम्याप्यम् । अन्ति षद्भूतु वामवः ॥६॥
अवन्तमत्रये गृहं कृणुतं युवमश्विना । अन्ति षद्भूतु वामवः ॥७॥
वरेथे अग्निमातपो वदते वल्गवत्रये । अन्ति षद्भूतु वामवः ॥८॥
प्र सप्तवध्रिराशसा धारामग्नेरशायत । अन्ति षद्भूतु वामवः ॥९॥
इहा गतं वृषण्वसू श्रृणुतं म इमं हवम् । अन्ति षद्भूतु वामवः ॥१०॥

aṣvínā yāmahūtamā nédishṭhaṃ yāmy ā́pyam | ánti shád — ‖ 6 ‖ ávantam átraye gṛihám ṃ kṛiṇutám ṃ yuvám aṣvinā | ánti shád — ‖ 7 ‖ várethe agním ātápo vádate valgv átraye | ánti shád — ‖ 8 ‖ prá saptávadhrir āṣásā dhárām agnér aṣāyata | ánti shád — ‖ 9 ‖ ihá gatam ṃ vṛishaṇvasū ṣṛiṇutám ma imám ṃ hávam | ánti shád — ‖ 10 ‖ 19 ‖

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73

Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone ? Whither have you flown like hawks ? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i. e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥२०॥ किमिदं वां पुराणवज्जरतोरिव शस्यते । अन्ति षद्भूतु वामवः ॥११॥
समानं वां सजात्यं समानो बन्धुरश्विना । अन्ति षद्भूतु वामवः ॥१२॥
यो वां रजांस्यश्विना रथो वियाति रोदसी । अन्ति षद्भूतु वामवः ॥१३॥
आ नो गव्येभिरश्व्यैः सहस्रैरुप गच्छतम् । अन्ति षद्भूतु वामवः ॥१४॥

kím idáṃ vām purāṇavāj járator iva śasyate | ánti shád — || 11 || samānáṃ vāṃ sajātyàṃ samānó bándhur aśvinā | ánti shád — || 12 || yó vāṃ rájāṅsy aśvinā rátho viyáti ródasī | ánti shád — || 13 || á no gavyebhir áśvyaiḥ sahásrair úpa gachatam | ánti shád — || 14 ||

मा नो गव्येभिरश्व्यैः सहस्रेभिरति ख्यतम् । अन्ति षद्भूतु वामवः ॥१५॥
अरुणप्सुरुषा अभूदकर्ज्योतिर्ऋतावरी । अन्ति षद्भूतु वामवः ॥१६॥
अश्विना सु विचाकशद्वृक्षं परशुमाँ इव । अन्ति षद्भूतु वामवः ॥१७॥
पुरं न धृष्णवा रुज कृष्णया बाधितो विशा । अन्ति षद्भूतु वामवः ॥१८॥

má no gávyebhir áśvyaiḥ sahásrebhir áti khyatam | ánti shád — || 15 || aruṇápsur ushá abhūd ákar jyótir ṛitávarī | ánti shád — || 16 || aśvínā sú vicákaśad vrikshám paraśumáṅ̃ iva | ánti shád — || 17 || púraṃ ná dhṛishṇav á ruja kṛishṇáyā bādhitó viśá | ánti shád || 18 || 20 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(७४) चतुःसप्ततितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्यात्रेयो गोपवन ऋषिः । (१–१२) प्रथमादिद्वादशर्चामग्निः, (१३–१५) त्रयोदश्यादितृचस्य चार्क्षस्य श्रुतर्वणो दानस्तुतिर्देवते । (१–१२) प्रथमादिद्वादशर्चामानुष्टुभः प्रगाथः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुष्टुप्, (२–३, ५–६, ८–९, ११–१२) द्वितीयातृतीयापञ्चमीषष्ठयष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री], (१३–१५) त्रयोदश्यादितृचस्य चानुष्टुप् छन्दसी ॥

॥२१॥ विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥१॥
यं जनासो हविष्मन्तो मित्रं न सर्परासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥
पन्यांसं जातवेदसं यो देवतात्युद्यता । हव्यान्यैरयद्दिवि ॥३॥

74

Viśó-viśo vo átithiṃ vājayántaḥ purupriyám | agníṃ vo dúryaṃ váca stushé śūshásya mánmabhiḥ || 1 || yáṃ jánāso haviṣhmanto mitráṃ ná sarpírāsutim | praśáṅsanti práśastibhiḥ || 2 || pányāṅsaṃ jātávedasaṃ yó devátāty údyatā | havyány aírayat diví || 3 ||

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।
यस्य श्रुतर्वी बृहन्नार्क्षो अनीक एधते ॥४॥
अमृतं जातवेदसं तिरस्तमांसि दर्शतम् । घृताहवनमीड्यम् ॥५॥

áganma vṛitrahántamaṃ jyéshṭham agním ánavam | yásya śrutárvā bṛihánn ārkshó ánīka édhate || 4 || amṛítaṃ jātávedasaṃ tirás támāṅsi darśatám | ghṛitáhavanam ídyam || 5 || 21 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

74

O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥२२॥ सबाधो यं जना इमेऽग्निं हव्येभिरीळते । जुह्वानासो यतस्रुचः ॥६॥
इयं ते नव्यसी मतिरग्ने अधाय्यस्मदा ।
मन्द्र सुजात सुक्रतोऽमूर दस्मातिथे ॥७॥
सा ते अग्ने शंतमा चनिष्ठा भवतु प्रिया । तया वर्धस्व सुष्टुतः ॥८॥
सा द्युम्नैर्द्युम्निनी बृहदुपोप श्रवसि श्रवः । दधीत वृत्रतूर्ये ॥९॥
अश्वमिद्गां रथप्रां त्वेषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूर्वथ पन्यैपन्यं च कृष्टयः ॥१०॥

sabádho yáṃ jánā imè 'gníṃ havyébhir íḷate | júhvānāso yatásrucaḥ || 6 || iyáṃ te návyasī matír ágne ádhāyy asmád ā́ | mándra sújāta súkrató 'mūra dásmā́tithe || 7 || sā́ te agne ṣáṃtamā cánishṭhā bhavatu priyā́ | táyā vardhasva súshṭutaḥ || 8 || sā́ dyumnaír dyumnínī bṛihád úpopa ṣrávasi ṣrávaḥ | dádhīta vṛitratū́rye || 9 || áṣvam íd gā́ṃ ratha-prā́ṃ tveshám índraṃ ná sátpatim | yásya ṣrávāṅsi tū́rvatha pányam-panyaṃ ca kṛishṭáyaḥ || 10 || 22 ||

॥२३॥ यं त्वा गोपवनो गिरा चनिष्ठदग्ने अङ्गिरः । स पावक श्रुधी हवम् ॥११॥
यं त्वा जनास ईळते सबाधो वाजसातये । स बोधि वृत्रतूर्ये ॥१२॥
अहं हुवान आर्क्षे श्रुतर्वणि मदच्युति ।
शर्धांसीव स्तुकाविनां मृक्षा शीर्षा चतुर्णाम् ॥१३॥

yáṃ tvā gopávano girā́ cánishṭhad agne aṅgiraḥ | sá pāvaka ṣrudhī hávam || 11 || yáṃ tvā jánāsa íḷate sabádho vā́jasātaye | sá bodhi vṛitratū́rye || 12 || ahám huvāná ārkshé ṣrutárvaṇi madacyúti | ṣárdhāṅsīva stukāvínām mṛikshā́ ṣīrshā́ caturṇā́m || 13 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

That fire-divine is He, whom these priestly men worship with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful, the well-manifested, the one glorious in deeds, the unbewildered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid with splendours. May it make your glory more glorious in the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse and fills our chariots (with the spoils of battle); and who is the protector of the good, like the Lord of resplendence and by whose might you win over (your enemies) the praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The seer of secret lore has made you the generous giver (of food) by his praise. 11

The worshippers implore you to obtain nourishment. May you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler of the pride of adversaries, I purify with my hands the extremities (i.e. the longings and lingerings) of the four (sense organs—eye, tongue, nose and ear), as men shave the long wool of rams. 13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मां चत्वार आशवः शविष्ठस्य द्रविलवः ।
सुरथासो अभि प्रयो वक्षन्वयो न तुग्र्यम् ॥१४॥
सत्यमित्त्वा महेनदि परुष्ण्यव देदिशम् ।
नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥१५॥

mắṃ catvára āśávaḥ śávishṭhasya dravitnávaḥ | surátheāso abhí práyo vákshan váyo ná túgryam || 14 || satyám ít tvā mahenadi párushṇy áva dediśam | ném āpo aśvadátaraḥ śávishṭhād asti mártyaḥ || 15 || 23 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्याङ्गिरसो विरूप ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२४॥ युक्ष्वा हि देवहूतमाँ अश्वाँ अग्ने रथीरिव । नि होता पूर्व्यः सदः ॥१॥
उत नो देव देवाँ अच्छा वोचो विदुष्टरः । श्रद्धिश्वा वार्या कृधि ॥२॥
त्वं ह यद्यविष्ठ्य सहसः सूनवाहुत । ऋतावा यज्ञियो भुवः ॥३॥
अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः । मूर्धा कवी रयीणाम् ॥४॥
तं नेमिमृभवो यथा नमस्व सहूतिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

75

Yukshvá hí devahútamāṅ áśvāṅ agne rathír iva | ní hótā pūrvyáḥ sadaḥ || 1 || utá no deva devắṅ áchā voco vidúshṭaraḥ | śrád víśvā váryā kṛidhi || 2 || tvám ha yád yavishṭhya sáhasaḥ sūnav āhuta | ṛitávā yajñíyo bhúvaḥ || 3 || ayám agníḥ sahasríṇo vájasya śatínas pátiḥ | mūrdhá kaví rayīṇắm || 4 || tám nemím ṛibhávo yathá namasva sáhūtibhiḥ | nédīyo yajñám aṅgiraḥ || 5 || 24 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth : there is no mortal who gives energy more liberally than this most mighty power. 15

75

O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥२५॥ तस्मै नूनमभिद्यवे वाचा विरूप नित्यया । वृष्णे चोदस्व सुष्टुतिम् ॥६॥
कमु ष्विदस्य सेनयाग्नेरपाकचक्षसः । पणिं गोषु स्तरामहे ॥७॥
मा नो देवानां विशः प्रस्नातीरिवोस्राः । कृशं न हासुरघ्न्याः ॥८॥
मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः । ऊर्मिर्न नावमा वधीत् ॥९॥
नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१०॥

tásmai nūnám abhídyave vācá virūpa nítyayā | vríshne codasva sushṭutím || 6 || kám u shvid asya sénayāgnér ápākakacakshasaḥ | paṇím góshu starāmahe || 7 || má no devánāṃ víṣaḥ prasnātír ivosráḥ | kṛiṣáṃ ná hāsur ághnyāḥ || 8 || má naḥ samasya dūḍhyàḥ páridveshaso aṅhatíḥ | ūrmír ná návam á vadhīt || 9 || námas te agna ójase gṛiṇánti deva kṛishṭáyaḥ | ámair amítram ardaya || 10 || 25 ||

॥२६॥ कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम् । उरुकृदुरु णस्कृधि ॥११॥
मा नो अस्मिन्महाधने परा वर्ग्भारभृद्यथा । संवर्गं सं रयिं जय ॥१२॥
अन्यमस्मद्रिया इयमग्ने सिषक्तु दुच्छुना । वर्धा नो अमवच्छवः ॥१३॥
यस्याजुषन्नमस्विनः शमीमदुर्मखस्य वा । तं घेदग्निर्वृधावति ॥१४॥
परस्या अधि संवतोऽवराँ अभ्या तर । यत्राहमस्मि ताँ अव ॥१५॥

kuvít sú no gávishṭayé 'gne saṃvéshisho rayím | úrukṛid urú ṇas kṛidhi || 11 || má no asmín mahādhané párā varg bhārabhṛíd yathā | saṃvárgaṃ sám rayíṃ jaya || 12 || anyám asmád bhiyā́ iyám ágne síshaktu duchúnā | várdhā no ámavac chávaḥ || 13 || yásyājushan namasvínaḥ śámīm ádurmakhasya vā | tám ghéd agnír vṛidhávati || 14 || párasyā ádhi saṃvátó 'varāñ abhy á tara | yátrāhám ásmi tā́ñ ava || 15 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn. 6

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ? 7

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful. 8

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship. 9

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength. 10

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live. 11

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us. 12

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life. 13

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts. 14

Deliver us wholly from the hostile men and shield those, among whom I stand. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विद्मा हि ते पुरा वयमग्ने पितुर्यथावसः । अधा ते सुम्नमीमहे ॥१६॥

vidmá hí te purá vayám ágne pitúr yáthávasaḥ | ádhā te sumnâm īmahe || 16 || 26 ||

(७६) षट्सप्ततितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२७॥ इमं नु मायिनं हुव इन्द्रमीशानमोजसा । मरुत्वन्तं न वृञ्जसे ॥१॥
अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनच्छिरः । वज्रेण शतपर्वणा ॥२॥
वावृधानो मरुत्सखेन्द्रो वि वृत्रमैरयत् । सृजन्त्समुद्रिया अपः ॥३॥
अयं ह येन वा इदं स्वर्मरुत्वता जितम् । इन्द्रेण सोमपीतये ॥४॥
मरुत्वन्तमृजीषिणमोजस्वन्तं विरप्शिनम् । इन्द्रं गीर्भिर्हवामहे ॥५॥

76

Imáṃ nú māyínaṃ huva índram ísānam ójasā | marútvantaṃ na vṛiñjáse || 1 || ayám índro marútsakhā ví vṛitrásyābhinac chíraḥ | vájreṇa śatáparvaṇa || 2 || vāvṛidhānó marútsakhéndro ví vṛitrám airayat | śrijáṅ samudríyā apáḥ || 3 || ayáṃ ha yéna vá idáṃ svàr marútvatā jitám | índreṇa sómapītaye || 4 || marútvantam ṛijīshíṇam ójasvantaṃ virapśínam | índraṃ gīrbhír havāmahe || 5 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

76

For the destruction of my adversities, I invoke now, the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous accepter of the sacred residue of the oblation. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इन्द्रं प्रत्नेन मन्मना मरुत्वन्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

índram pratnéna mánmanā marútvantaṃ havāmahe | asyá sómasya pītáye || 6 || 27 ||

॥२८॥ मरुत्वाँ इन्द्र मीढ्वः पिबा सोमं शतक्रतो । अस्मिन्यज्ञे पुरुष्टुत ॥७॥
तुभ्येदिन्द्र मरुत्वते सुताः सोमासो अद्रिवः । हृदा हूयन्त उक्थिनः ॥८॥
पिबेदिन्द्र मरुत्सखा सुतं सोमं दिविष्टिषु । वज्रं शिशान ओजसा ॥९॥

márutvāñ indra mīḍhvaḥ píbā sómaṃ ṣatakrato | asmín yajñé purushṭuta || 7 || túbhyéd indra marútvate sutáḥ sómāso adrivaḥ | hṛidá hūyanta ukthínaḥ || 8 || píbéd indra marútsakhā sutáṃ sómaṃ dívishṭishu | vájraṃ ṣíṣāna ójasā || 9 ||

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम् ॥१०॥
अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् । इन्द्र यद्दस्युहाभवः ॥११॥
वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम् । इन्द्रात्परि तन्वं ममे ॥१२॥

uttíshṭhann ójasā sahá pītví ṣípre avepayaḥ | sómam indra camū́ sutám || 10 || ánu tvā ródasī ubhé krákshamāṇam akṛipetām | índra yád dasyuhā́bhavaḥ || 11 || vácam ashṭápadīm ahám návasraktim ṛitaspṛíṣam | índrāt pári tanvàm mame || 12 || 28 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy on your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(७७) सप्तसप्ततितमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । (१–९) प्रथमादिनवर्चा गायत्री, (१०–११) दशम्येकादश्योश्च प्रगाथः (दशम्या बृहती, एकादश्याः सतोबृहती) छन्दसी ॥

॥२९॥ जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् । क उग्राः के ह शृण्विरे ॥१॥
आदीं शवस्यब्रवीदौर्णवाभमहीशुवम् । ते पुत्र सन्तु निष्टुरः ॥२॥
समित्तान्वृत्रहाखिदुत्खे अराँ इव खेदया । प्रवृद्धो दस्युहाभवत् ॥३॥
एकया प्रतिधापिबत्साकं सरांसि त्रिंशतम् । इन्द्रः सोमस्य काणुका ॥४॥
अभि गन्धर्वमतृणदबुध्नेषु रजःस्वा । इन्द्रो ब्रह्मभ्य इद्वृधे ॥५॥

77

Jajñanó nú śatákratur ví pṛichad íti mātáram | ká ugráḥ ké ha śṛiṇvire || 1 || ád īm śavasy ábravīd aurṇavābhám ahīśúvam | té putra santu nishṭúraḥ || 2 || sám ít tán vṛitrahákhidat khé aráṅ iva khédayā | právṛiddho dasyuhábhavat || 3 || ékayā pratidhápibat sākáṃ sáraṅsi triṅśátam | índraḥ sómasya kāṇukā || 4 || abhí gandharvám atṛiṇad abudhnéshu rájassv á | índro brahmábhya íd vṛidhé || 5 || 29 ||

॥३०॥ निरविध्यद्गिरिभ्य आ धारयत्पक्वमोदनम् । इन्द्रो बुन्दं स्वाततम् ॥६॥
शतवध्म इषुस्तव सहस्रपर्ण एक इत् । यमिन्द्र चकृषे युजम् ॥७॥
तेन स्तोतृभ्य आ भर नृभ्यो नारिभ्यो अत्तवे । सद्यो जात ऋभुक्षिर ॥८॥

nír āvidhyad giríbhya á dhārāyat pakvám odanám | índro bundáṃ svātatam || 6 || śatábradhna íshus táva sahásraparṇa éka ít | yám indra cakṛishé yújam || 7 || téna stotríbhya á bhara nṛíbhyo náribhyo áttave | sadyó jātá ṛibhukshṭhira || 8 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

77

As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother : who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then, the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers'—to our men and women. 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एता च्यौत्नानि ते कृता वर्षिष्ठानि परीणसा । हृदा वीड्वधारयः ॥९॥
विश्वेत्ता विष्णुराभरदुरुक्रमस्त्वेषितः ।
शतं महिषान्क्षीरपाकमोदनं वराहमिन्द्र एमुषम् ॥१०॥
तुविक्षं ते सुकृतं सुमयं धनुः साधुर्बुन्दो हिरण्ययः ।
उभा ते बाहू रण्या सुसंस्कृत ऋदूपे चिदृदूवृधा ॥११॥

etā́ cyautnā́ni te kṛitā́ várshishṭhāni párīṇasā | hṛidā́ vīḍv ādhārayaḥ || 9 || víṣvét tā́ víshṇur ábharad urukramás tvéshitaḥ | ṣatám mahishā́n kshīrapākám odanā́m varāhám índra emushám || 10 || tuvikshā́m te súkṛitam sūmáyam dhánuḥ sādhúr bundó hiraṇyáyaḥ | ubhā́ te bāhū́ ráṇyā súsaṃskṛita ṛidūpé cid ṛidū́vṛidhā || 11 || 30 ||

(७८) अष्टसप्ततितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य काण्वः कुरुसुतिर्ऋषिः । इन्द्रो देवता । (१–९) प्रथमादि-नवर्चा गायत्री, (१०) दशम्याश्च बृहती छन्दसी ॥

॥३१॥ पुरोळाशं नो अन्धस इन्द्र सहस्रमा भर । शता च शूर गोनाम् ॥१॥
आ नो भर व्यञ्जनं गामश्वमभ्यञ्जनम् । सचा मना हिरण्यया ॥२॥
उत नः कर्णशोभना पुरूणि धृष्णवा भर । त्वं हि श्रुण्विषे वसो ॥३॥
नकीं वृधीक इन्द्र ते न सुषा न सुदा उत । नान्यस्त्वच्छूर वाघतः ॥४॥
नकीमिन्द्रो निकर्तवे न शक्रः परिशक्तवे । विश्वं शृणोति पश्यति ॥५॥

78

Puroḷā́ṣam no ándhasa índra sahásram ā́ bhara | ṣatā́ ca ṣūra gónām || 1 || ā́ no bhara vyáñjanam gā́m áṣvam abhyáñjanam | sácā manā́ hiraṇyáyā || 2 || utá naḥ karṇaṣóbhanā purū́ṇi dhṛishṇav ā́ bhara | tvā́m hí ṣriṇvishé vaso || 3 || nákīm vṛidhīká indra te ná sushā́-ná sudā́ utá | nā́nyás tvác chūra vāghátaḥ || 4 || nákīm índro níkartave ná ṣakráḥ pāriṣaktave | víṣvam ṣriṇoti páṣyati || 5 || 31 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

78

O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all; He sees all. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३२॥ स मन्युं मर्त्यानामदब्धो नि चिकीषते । पुरा निदश्चिकीषते ॥६॥
क्रत्व इत्पूर्णमुदरं तुरस्यास्ति विधतः । वृत्रघ्नः सोमपाव्नः ॥७॥
त्वे वसूनि संगता विश्वा च सोम सौभगा । सुदात्वपरिह्वृता ॥८॥
त्वामिद्यवयुर्मम कामो गव्युर्हिरण्ययुः । त्वामश्वयुरेषते ॥९॥
तवेदिन्द्राहमाशसा हस्ते दात्रं चना ददे ।
दिनस्य वा मघवन्त्संभृतस्य वा पूर्धि यवस्य काशिना ॥१०॥

sá manyúm mártyānām ádabdho ní cikīshate | purā́ nidáḥ cikīshate || 6 || krátva ít pūrṇám udáraṃ turásyāsti vidhatáḥ | vṛitraghnáḥ somapávnaḥ || 7 || tvé vásūni sáṃgatā víṣvā ca soma saúbhagā | sudátv áparihvṛitā || 8 || tvā́m íd yavayúr máma kā́mo gavyúr hiraṇyayúḥ | tvā́m aṣvayúr éshate || 9 || távéd indrāhám āṣásā háste dátraṃ canā́ dade | dinásya vā maghavan sámbhṛitasya vā pūrdhí yávasya kāṣínā || 10 || 32 ||

(७९) एकोनाशीतितमं सूक्तम्
(१–९) नवर्चस्यास्य सूक्तस्य भार्गवः कृत्नुर्ऋषिः । सोमो देवता । (१–८) प्रथमाद्यर्चां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥३३॥ अयं कृत्नुरगृभीतो विश्वजिदुद्भिदित्सोमः । ऋषिर्विप्रः काव्येन ॥१॥
अभ्यूर्णोति यन्नग्नं भिषक्ति विश्वं यत्तुरम् । प्रेमन्धः ख्यन्निः श्रोणो भूत् ॥२॥

79

Ayáṃ kṛitnúr ágṛibhīto viṣvajíd udbhíd ít sómaḥ | ṛíshir víprāḥ kā́vyena || 1 || abhy ūrṇoti yán nagnám bhishákti víṣvaṃ yát turám | prém andháḥ khyan níḥ ṣroṇó bhūt || 2 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Unharmed by anyone, He brings low the wrath of mortals and can never be deceived; ere anyone reproches him, he humbles him down. 6

The heart of the lover of spiritual joy is always full by the praises of the devotee. He is the slayer of the all-shrouding darkness. 7

O cherisher of noble deeds, all the riches are combined in you and precious things and all unblemished gifts are easy for you to bestow. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up. 10

79

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

त्वं सोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः । उरु यन्तासि वरूथम् ॥३॥
त्वं चित्ती तव दक्षैर्दिव आ पृथिव्या ऋजीषिन् । यावीरघस्य चिद्द्वेषः ॥४॥
अर्थिनो यन्ति चेदर्थं गच्छानिद्दुषो रातिम् । ववृज्युस्तृष्यतः कामम् ॥५॥

tvám soma tanūkṛídbhyo dvéshobhyo 'nyákṛitebhyaḥ | urú yantási várūtham || 3 || tvám cittí táva dákshair divá á pṛithivyá ṛijīshin | yávīr aghásya cid dvéshaḥ || 4 || arthíno yánti céd ártham gáchān íd dadúsho rātím | vavṛijyús tṛíshyataḥ kámam || 5 || 33 ||

॥३४॥ विदद्यत्पूर्व्यं नष्टमुदीमृतायुमीरयत् । प्रेमायुस्तारीदतीर्णम् ॥६॥
सुशेवो नो मृळयाकुरदृप्तक्रतुरवातः । भवा नः सोम शं हृदे ॥७॥
मा नः सोम सं वीविजो मा वि बीभिषथा राजन् ।
मा नो हार्दि त्विषा वधीः ॥८॥
अव यत्स्वे सधस्थे देवानां दुर्मतीरीक्षे ।
राजन्नप द्विषः सेध मीढ्वो अप स्रिधः सेध ॥९॥

vidád yát pūrvyám nashṭám úd īm ṛitāyúm īrayat | prém áyus tārīd átīrṇam || 6 || susévo no mṛiḷayákur ádṛiptakratur avātáḥ | bhávā naḥ soma sám hṛidé || 7 || má naḥ soma sám vīvijo má ví bībhishathā rājan | má no hárdi tvishá vadhīḥ || 8 || áva yát své sadhásthe devánām durmatír íkshe | rájann ápa dvíshaḥ sedha mídhvo ápa srídhaḥ sedha || 9 || 34 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, driveaw ay the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer of blessings, drive away those who wish to harm us. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(८०) अशीतितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य नौधस एकधूर्ऋषिः । (१–९) प्रथमादिनवर्चोमिन्द्रः, (१०) दशम्याश्च देवा देवताः । (१–९) प्रथमादिनवर्चा गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥३५॥ नह्यन्यं बळाकरं मर्डितारं शतक्रतो । त्वं नं इन्द्र मृळय ॥१॥
यो नः शश्वत्पुराविथामृध्रो वाजसातये । स त्वं नं इन्द्र मृळय ॥२॥
किमङ्ग रध्रचोदनः सुन्वानस्यावितेदसि । कुवित्स्वेन्द्र णः शकः ॥३॥
इन्द्र प्र णो रथमव पश्चाच्चित्सन्तमद्रिवः । पुरस्तादेनं मे कृधि ॥४॥
हन्तो नु किमाससे प्रथमं नो रथं कृधि । उपमं वाजयु श्रवः ॥५॥

80

Nahy ànyám balákaram mardítāram ṣatakrato | tvám na indra mrilaya ‖ 1 ‖ yó naḥ ṣáṣvat purávithámṛidhro vājasātaye | sá tvám na indra mrilaya ‖ 2 ‖ kím aṅgá radhracódanaḥ sunvānásyāvitéd asi | kuvít sv ìndra ṇaḥ ṣákaḥ ‖ 3 ‖ índra prá ṇo rátham ava paṣcác cit sántam adrivaḥ | purástād enam me kṛidhi ‖ 4 ‖ hánto nú kím āsase prathamám ṇo rátham kṛidhi | upamam vajayú ṣrávaḥ ‖ 5 ‖

॥३६॥ अवा नो वाजयुं रथं सुकरं ते किमित्परि । अस्मान्त्सु जिग्युषस्कृधि ॥६॥
इन्द्र दृह्यस्व पूरसि भद्रा त एति निष्कृतम् । इयं धीर्ऋत्वियावती ॥७॥
मा सीमवद्य आ भागुर्वी काष्ठा हितं धनम् । अपावृक्ता अरत्नयः ॥८॥
तुरीयं नाम यज्ञियं यदा करस्तदुश्मसि । आदित्पतिर्न ओहसे ॥९॥

ávā no vajayúm rátham sakaram te kím ít pári | asmán sú jigyúshas kṛidhi ‖ 6 ‖ índra dṛíhyasva púr asi bhadrá ta eti nishkṛitám | iyam dhír ṛitvíyāvati ‖ 7 ‖ má sīm avadyá á bhag urví káshṭha hitám dhánam | apávṛiktā aratnáyaḥ ‖ 8 ‖ turíyam náma yajñíyam yadá káras tád uṣmasi | ád ít pátir na ohase ‖ 9 ‖

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

80

Truly, O resplendent Lord, performer of hundreds of selfless tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

May you assume your fourth sacrificial name, the *sacrificial* (the *yajniya* or *somayaji*); we long for it; surely then you would be leading us as our protector. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अवीवृधद्वो अमृता अमन्दीदेकद्यूर्देवा उत याश्च देवीः ।
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१०॥

ávīvṛidhad vo amṛitā ámandīd ekadyúr deva utá yáś ca devíḥ | tásma u rádhaḥ kṛiṇuta praśastám prātár makshú dhiyávasur jagamyāt || 10 || 36 ||

(८१) एकाशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३७॥ आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय । महाहस्ती दक्षिणेन ॥१॥
विद्मा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोभिः ॥२॥
नहि त्वा शूर देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥
एतो न्विन्द्रं स्तवामेशानं वस्वः स्वराजम् । न राधसा मर्धिषन्नः ॥४॥
प्र स्तोषदुप गासिषच्छ्रवत्सामं गीयमानम् । अभि राधसा जुगुरत् ॥५॥

81

ā́ tū́ na indra kshumántam citráṃ grabhā́ṃ sáṃ gṛibhāya | mahāhastī́ dákshiṇena || 1 || vidmā́ hí tvā tuvikūrmíṃ tuvídeshṇaṃ tuvímagham | tuvimātrám ávobhiḥ || 2 || nahí tvā śūra devā́ ná mártāso dítsantam | bhīmáṃ ná gā́ṃ vāráyante || 3 || éto nv índraṃ stávāmeśānam vásvaḥ svarā́jam | ná rā́dhasā mardhishan naḥ || 4 || prá stoshad úpa gāsishac chrávat sā́ma gīyámānam | abhí rā́dhasā jugurat || 5 || 37 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

81

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can refrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३८॥ आ नो भर दक्षिणेनाभि सव्येन प्र मृश । इन्द्र मा नो वसोर्निर्भाक् ॥६॥
उप क्रमस्वा भर धृषता धृष्णो जनानाम् । अदाशूष्टरस्य वेदः ॥७॥
इन्द्र य उ नु ते अस्ति वाजो विप्रेभिः सनित्वः । अस्माभिः सु तं सनुहि ॥८॥
सद्योजुवस्ते वाजा अस्मभ्यं विश्वश्चन्द्राः । वशैश्च मक्षू जरन्ते ॥९॥

á no bhara dákshiṇenābhí savyéna prá mṛiṣa | índra má no vásor nír bhāk || 6 || úpa kramasvá bhara dhṛishatá dhṛishṇo jánānām | ádāṣūshṭarasya védaḥ || 7 || índra yá u nú te ásti vájo víprebhiḥ sánitvaḥ | asmábhiḥ sú táṃ sanuhi || 8 || sadyojúvas te vájā asmábhyaṃ viṣvácandrāḥ | vášaiś ca makshú jarante || 9 || 38 ||

(८२) द्व्यशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ आ प्र द्रव परावतोऽर्वावतश्च वृत्रहन् । मघवः प्रति प्रभर्मणि ॥१॥
तीव्राः सोमास आ गहि सुतासो मादयिष्णवः । पिबा दधृग्यथोचिषे ॥२॥
इषा मन्दस्वादु तेऽरं वराय मन्यवे । भुवत्त इन्द्र शं हृदे ॥३॥
आ त्वशत्रवा गहि न्युब्धकथानि च हूयसे । उपमे रोचने दिवः ॥४॥

82

Á prá drava parāváto 'rvāvátaś ca vṛitrahan | mádhvaḥ práti prábharmaṇi || 1 || tīvráḥ sómāsa á gahi sutáso mādayishṇávaḥ | píbā dadhṛíg yáthocishé || 2 || ishá mandasvád u té 'raṃ várāya manyáve | bhúvat ta indra śáṃ hṛidé || 3 || á tv àśatrav á gahi ny ùkthāni ca hūyase | upamé rocané diváḥ || 4 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O resplendent Lord, bring us gifts with your right hand, and with your left bestow them on us; let us not miss our share of wealth. 6

Come hither, O bold one and bring us boldly the wealth of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which is yours and which is to be obtained by the wise worshippers. 8

May your early-procurable riches, pleasing to all, come to us; the aspirants spontaneously offer their praises. 9

82

Hasten, O repeller of shrouding darkness, from afar or from high, for the acceptance of the exhilarating elixir of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional love is expressed; drink it as you love to accept it unhesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthening food – let it satisfy your wish and appease your foe-restraining anger; may it be enjoyable to your heart's content. 3

May you who has no enemy, come to us hither; we call you down here to the hymns of praise in heaven's sublimest realm of light. 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तुभ्यायमद्रिभिः सुतो गोभिः श्रीतो मदाय कम् । प्र सोम इन्द्र हूयते ॥५॥

túbhyayám ádribhiḥ sutó góbhiḥ ṣrītó mádāya kám | prá sóma indra hūyate || 5 || 1 ||

॥२॥ इन्द्र श्रुधि सु मे हवमस्मे सुतस्य गोमतः । वि पीतिं तृप्तिमश्नुहि ॥६॥
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥७॥
यो अप्सु चन्द्रमा इव सोमश्चमूषु दर्दृशे । पिबेदस्य त्वमीशिषे ॥८॥
यं ते श्येनः पदाभरत्तिरो रजांस्यस्पृतम् । पिबेदस्य त्वमीशिषे ॥९॥

índra ṣrudhí sú me hávam asmé sutásya gómataḥ | ví pītíṃ tṛiptím aṣnuhi || 6 || yá indra camaséshv ā́ sómaṣ camúshu te sutáḥ | píbéd asya tvám īṣishe || 7 || yó apsú candrámā iva sómaṣ camúshu dádṛiṣe | píbéd asya tvám īṣishe || 8 || yáṃ te ṣyenáḥ padábharat tiró rájāṅsy áspṛitam | píbéd asya tvám īṣishe || 9 || 2 ||

(८३) त्र्यशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥३॥ देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमूतये ॥१॥

83

Devā́nām íd ávo mahát tád ā́ vṛiṇīmahe vayám | vṛíshṇām asmábhyam ūtáye || 1 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this elixir of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the *Gayatri* metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

83

For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings. 1

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा । वृधासश्च प्रचेतसः ॥२॥
अति नो विष्पिता पुरु नौभिरपो न पर्षथ । युयमृतस्य रथ्यः ॥३॥
वामं नो अस्त्वर्यमन्वामं वरुण शंस्यम् । वामं ह्यावृणीमहे ॥४॥
वामस्य हि प्रचेतस ईशानासो रिशादसः । नेमादित्या अघस्य यत् ॥५॥

té naḥ santu yújaḥ sádā váruṇo mitró aryamā́ | vṛidhásaś ca prácetasaḥ || 2 || áti no vishpitā́ purú naubhír apó ná parshatha | yūyám ṛitásya rathyaḥ || 3 || vāmā́m no astv aryaman vāmā́m varuṇa śáṁsyam | vāmā́m hy āvṛiṇīmáhe || 4 || vāmásya hí pracetasa íśānāso riśādasaḥ | ném ādityā aghásya yát || 5 || ३ ||

॥४॥ वयमिद्वः सुदानवः क्षियन्तो यान्तो अध्वन्ना । देवा वृधाय हूमहे ॥६॥
अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥७॥
प्र भ्रातृत्वं सुदानवोऽध द्विता समान्या । मातुर्गर्भं भरामहे ॥८॥
यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः । अधा चिद्व उत ब्रुवे ॥९॥

vayám íd vaḥ sudānavaḥ kshiyánto yánto ádhvann á | dévā vṛidháya hūmahe || 6 || ádhi na indraishā́m víshṇo sajātyā́nām | itá máruto áśvinā || 7 || prá bhrātṛitvám sudānavó 'dha dvitá samānyā́ | mātúr gárbhe bharāmahe || 8 || yūyám hí shṭhā́ sudānava índrajyeshṭhā abhídyavaḥ | ádhā cid va utá bruve || 9 || ४ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother's womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(८४) चतुरशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काव्य उशना ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥५॥ प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥
कविमिव प्रचेतसं यं देवासो अधा दिता । नि मर्त्येष्वादधुः ॥२॥
त्वं यविष्ठ दाशुषो नॄंः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥३॥
कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥४॥
दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥५॥

84

Préshṭhaṃ vo átithiṃ stushé mitrám iva priyám | agníṃ rátha ṃ ná védyam || 1 || kavím iva prácetasaṃ yáṃ devā́so ádha dvitā́ | ní mártyeshv ādadhúḥ || 2 || tvā́ṃ yavishṭha dāśúsho nṛ́ñ pāhi śṛiṇudhí gíraḥ | rákshā tokám utá tmánā || 3 || káyā te agne aṅgira ū́rjo napād úpastutim | vá-rāya deva manyáve || 4 || dā́śema kásya mánasā yajñásya sahaso yaho | kád u voca idáṃ námaḥ || 5 || 5 ||

॥६॥ अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः । वाजद्रविणसो गिरः ॥६॥
कस्य नूनं परीणसो धियो जिन्वसि दंपते । गोषाता यस्य ते गिरः ॥७॥
तं मर्जयन्त सुक्रतुं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनम् ॥८॥
क्षेति क्षेमेभिः साधुभिर्नकिर्यं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

ádhā tvā́ṃ hí nas káro víśvā asmábhyaṃ sukshitī́ḥ | vā́jadraviṇaso gíraḥ || 6 || kásya nūnám párīṇaso dhíyo jin-vasi dampate | góshātā yásya te gíraḥ || 7 || tám marjayanta sukrátum puroyā́vānam ājíshu | svéshu kshā́yeshu vājínam || 8 || kshéti kshémebhiḥ sādhúbhir nákir yáṃ ghnánti hánti yáḥ | ágne suvíra edhate || 9 || 6 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

84

I adore fire-divine dear as a guest and loving as a friend who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son of energy, with what hymns shall I adore you, praise you, for your venerable pride? 4

O child of strength, tell me with what offering of the worshipper shall we present to you with devoted mind and what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings and songs delight you the most and whose prayers inspire you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is renowned for glorious deeds, who is mighty and champion in the battles of life. 8

He dwells at home with all efficient protections, whom none can harm but who himself can punish anyone. He becomes strong and prosperous with heroic children. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(८५) पञ्चाशीतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥७॥ आ मे हवं नासत्याश्विना गच्छतं युवम् । मध्वः सोमस्य पीतये ॥१॥
इमं मे स्तोममश्विनेमं मे शृणुतं हवम् । मध्वः सोमस्य पीतये ॥२॥
अयं वां कृष्णो अश्विना हवते वाजिनीवसू । मध्वः सोमस्य पीतये ॥३॥
शृणुतं जरितुर्हवं कृष्णस्य स्तुवतो नरा । मध्वः सोमस्य पीतये ॥४॥
छर्दिर्यन्तमदाभ्यं विप्राय स्तुवते नरा । मध्वः सोमस्य पीतये ॥५॥

85

Á me hávam nāsatyāśvinā gáchatam yuvám | mádhvaḥ sómasya pītáye ‖ 1 ‖ imám me stómam aśvinemám me śṛiṇutam hávam | mádhvaḥ sómasya pītáye ‖ 2 ‖ ayáṃ vām kṛíshṇo aśvinā hávate vājinīvasū | mádhvaḥ sómasya pītáye ‖ 3 ‖ śṛiṇutám jaritúr hávam kṛíshṇasya stuvató narā | mádhvaḥ sómasya pītáye ‖ 4 ‖ chardír yantam ádābhyam víprāya stuváte narā | mádhvaḥ sómasya pītáye ‖ 5 ‖ 7 ‖

॥८॥ गच्छतं दाशुषो गृहमित्था स्तुवतो अश्विना । मध्वः सोमस्य पीतये ॥६॥
युञ्जाथां रासभं रथे वीळ्वङ्गे वृषण्वसू । मध्वः सोमस्य पीतये ॥७॥
त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना । मध्वः सोमस्य पीतये ॥८॥
नू मे गिरो नासत्याश्विना प्रावतं युवम् । मध्वः सोमस्य पीतये ॥९॥

gáchatam dāśúsho gṛihám itthá stuvató aśvina | mádhvaḥ sómasya pītáye ‖ 6 ‖ yuñjáthām rásabham ráthe vīḍvaṅge vṛishaṇvasū | mádhvaḥ sómasya pītáye ‖ 7 ‖ trivandhuréṇa trivṛítā ráthenā yatam aśvinā | mádhvaḥ sómasya pītáye ‖ 8 ‖ nú me gíro nasatyāśvinā právatam yuvám | mádhvaḥ sómasya pītáye ‖ 9 ‖ 8 ‖

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

85

O ever-true twin-divines, may you come to my invocation, —that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,—that you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines, lords of ample wealth,—that you drink the elixir of devotional love. 3

O leaders of all, may you hear the invocation of the charming devotee, the hymner, who is praying,—that you drink the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who thus praises you—that you drink the elixir of devotional love. 6

May you harness the mule to your firmly-jointed chariot which draws you,—that you drink the elixir of devotional love. 7

Come here, O twin-divines, with your three seated triangular chariot,—that you drink the elixir of devotional love. 8

O ever-true twin-divines, may you hasten quickly to listen to my praises,—that you drink the elixir of devotional love. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(८६) षडशीतितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कृष्णः कार्ष्णिर्विश्वको वा ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

॥९॥ उभा हि दस्रा भिषजा मयोभुवोभा दक्षस्य वचसो बभूवथुः ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या सुमोचतम् ॥१॥
कथा नूनं वां विमना उप स्तवद्युवं धियं ददथुर्वस्यइष्टये ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या सुमोचतम् ॥२॥
युवं हि ष्मा पुरुभुजेममेधतुं विष्णाप्वे ददथुर्वस्यइष्टये ।
ता वां विश्वको हवते तनूकृथे मा नो वि यौष्टं सख्या सुमोचतम् ॥३॥

86

Ubhá hí dasrá bhishájā mayobhúvobhá dákshasya vácaso babhūváthuḥ | tá vāṃ víṣvako havate tanūkṛithé má no ví yaushṭaṃ sakhyá mumócatam || 1 || kathá nūnáṃ vāṃ vímanā úpa stavad yuvám dhíyaṃ dadathur vásyaïshtaye | tá vāṃ víṣvako — || 2 || yuváṃ hí shmā purubhujemám edhatúṃ vishṇāpvè dadáthur vásyaïshṭaye | tá vāṃ víṣvako — || 3 ||

उत त्यं वीरं धनसामृजीषिणं दूरे चित्सन्तमवसे हवामहे ।
यस्य स्वादिष्ठा सुमतिः पितुर्यथा मा नो वि यौष्टं सख्या सुमोचतम् ॥४॥
ऋतेन देवः सविता शमायत ऋतस्य शृङ्गमुर्विया वि पप्रथे ।
ऋतं सासाह महि चित्पृतन्यतो मा नो वि यौष्टं सख्या सुमोचतम् ॥५॥

utá tyáṃ vīráṃ dhanasám ṛijīshíṇaṃ dūré cit sántam ávase havāmahe | yásya svádishṭhā sumatíḥ pitúr yathā má no ví yaushṭaṃ sakhyá mumócatam || 4 || ṛiténa devá̱ḥ savitá̱ śamāyata ṛitásya śṛíṅgam urviyá ví paprathe | ṛitáṃ sāsāha máhi cit pṛitanyató má no ví yaushṭaṃ sakhyá mumócatam || 5 || ९ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

86

Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not severe our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not severe our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not severe our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most sweet. May you not severe our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not severe our friendships, please come and set me free. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(८७) सप्ताशीतितमं सूक्तम्

(१–६) पङ्क्तिस्यास्य सूक्तस्य वासिष्ठो द्युम्नीक आङ्गिरसः प्रियमेधो वाङ्गिरसः कृष्णो वा ऋषिः । अश्विनौ देवते । प्रगाथः (विषमर्चौ बृहती, समर्चौ सतोबृहती) छन्दः ॥

॥१०॥ द्युम्नी वां स्तोमो अश्विना क्रिविर्न सेक आ गतम् ।
मध्वः सुतस्य स दिवि प्रियो नरा पातं गौराविवेरिणे ॥१॥
पिबतं घर्मं मधुमन्तमश्विना बर्हिः सीदतं नरा ।
ता मन्दसाना मनुषो दुरोण आ नि पातं वेदसा वयः ॥२॥
आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
ता वर्तिर्यातमुप वृक्तबर्हिषो जुष्टं यज्ञं दिविष्टिषु ॥३॥

87

Dyumní vāṃ stómo aśvinā krívir ná séka á gatam | mádhvaḥ sutásya sá diví priyó narā pātáṃ gaurāv ivériṇe || 1 || píbataṃ gharmám mádhumantam aśviná barhíḥ sīdataṃ narā | tá mandasānā́ mánusho duroṇá á ní pātaṃ védasā váyaḥ || 2 || á vāṃ víśvābhir ūtíbhiḥ priyámedhā ahūshata | tá vartír yātam úpa vṛiktábarhisho júshṭaṃ yajñáṃ dívishṭishu || 3 ||

पिबतं सोमं मधुमन्तमश्विना बर्हिः सीदतं सुमत् ।
ता वावृधाना उप सुष्टुतिं दिवो गन्तं गौराविवेरिणम् ॥४॥
आ नूनं यातमश्विनाश्वेभिः प्रुषितप्सुभिः ।
दस्रा हिरण्यवर्तनी शुभस्पती पातं सोममृतावृधा ॥५॥
वयं हि वां हवामहे विपन्यवो विप्रासो वाजसातये ।
ता वल्गू दस्रा पुरुदंससा धियाश्विना श्रुष्टया गतम् ॥६॥

píbataṃ sómam mádhumantam aśviná barhíḥ sīdataṃ sumát | tá vāvṛidhānā́ úpa sushṭutíṃ divó gantám gaurāv ivériṇam || 4 || á nūnáṃ yātam aśvinā́śvebhiḥ prushitápsubhiḥ | dásrā híraṇyavartanī śubhas patī pātáṃ sómam ṛitāvṛidhā || 5 || vayáṃ hí vāṃ hávāmahe vipanyávo víprāso vā́jasātaye | tá valgū́ dasrā́ purudáṅsasā dhiyáśvinā śrushṭy á gatam || 6 || 10 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

87

O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (*Gaura*) at a pool. 1

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth. 2

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual). 3

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool. 4

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us. 6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(८८) अष्टाशीतितमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥११॥ तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥१॥
द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।
क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे ॥२॥

88

Tám vo dasmám ṛitīsháham vásor mandānám ándhasaḥ | abhí vatsám ná svásareshu dhenáva índram gīrbhír navāmahe || 1 || dyukshám sudánum távishībhir ávritam girím ná purubhójasam | kshumántam vájam śatínam sahasríṇam makshú gómantam īmahe || 2 ||

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीळवः ।
यद्दित्ससि स्तुवते मावते वसु नकिष्टदा मिनाति ते ॥३॥
योद्धासि क्रत्वा शवसोत दंसना विश्वा जाताभि मज्मना ।
आ त्वायमर्क ऊतये ववर्तति यं गोतमा अजीजनन् ॥४॥
प्र हि रिरिक्ष ओजसा दिवो अन्तेभ्यस्परि ।
न त्वा विव्याच रज इन्द्र पार्थिवमनु स्वधां ववक्षिथ ॥५॥
नकिः परिष्टिर्मघवन्मघस्य ते यद्दाशुषे दशस्यसि ।
अस्माकं बोध्युचथस्य चोदिता मंहिष्ठो वाजसातये ॥६॥

ná tvā bṛihánto ádrayo váranta indra vīḷávaḥ | yád dítsasi stuvaté mávate vásu nákish ṭád á mināti te || 3 || yóddhāsi krátvā śávasotá daṅsánā víśvā jātábhí majmánā | á tvāyám arká ūtáye vavartati yáṃ gótamā ájījanan || 4 || prá hí ririkshá ójasā divó ántebhyas pári | ná tvā vivyāca rája indra párthivam ánu svadhám vavakshitha || 5 || nákiḥ párishṭir maghavan maghásya te yád dāśúshe daśasyási | asmákam bodhy ucáthasya coditá mánhishṭho vájasātaye || 6 || 11 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

88

We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(८९) एकोननवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यार्ङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । (१–४) प्रथमादिचतुर्ऋचां प्रगाथः (विषमर्चौ बृहती, समर्चौ सतोबृहती), (५–६) पञ्चमीषष्ठ्योरनुष्टुप्, (७) सप्तम्याश्च बृहती छन्दांसि ॥

॥१२॥ बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥१॥
अपाधमदभिशस्तीरशस्तिहाथेन्द्रो द्युम्न्याभवत् ।
देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥२॥
प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥३॥

89

Bṛihád indrāya gāyata máruto vṛitrahántamam | yéna jyótir ájanayann ṛitāvṛídho devám devāya jāgṛivi || 1 || ápādhamad abhíṣastīr aṣastihāthéndro dyumny ábhavat | devás ta indra sakhyāya yemire bṛihadbhāno márudgaṇa || 2 || prá va índrāya bṛihaté máruto brahmārcata | vṛitrám hanati vṛitrahā ṣatákratur vájreṇa ṣatáparvaṇā || 3 ||

अभि प्र भर धृषता धृष्नमनः श्रवश्चित्ते असद्बृहत् ।
अर्षन्त्वापो जवसा वि मातरो हनो वृत्रं जया स्वः ॥४॥
यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय । तत्पृथिवीमप्रथयस्तदस्तभ्ना उत द्याम् ॥५॥

abhí prá bhara dhṛishatā dhṛishanmanaḥ ṣrávaṣ cit te asad bṛihát | árshantv ápo jávasā ví mātáro háno vṛitrám jáyā svàḥ || 4 || yáj jáyathā apūrvya mághavan vṛitrahátyāya | tát pṛithivím aprathayas tád astabhnā utá dyám || 5 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

89

Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the *Brhat-Saman*, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. 1

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces; Nature's bounties are invoking you for your friendship. 2

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of self-less works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. 3

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. 4

O bounteous Lord, there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः । तद्विश्वमभिभूरसि यज्ञातं यच्च जन्त्वम् ॥६॥
आमासु पक्वमैरय आ सूर्यं रोहयो दिवि ।
घर्मं न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥७॥

tát te yajñó ajāyata tád arká utá háskṛitiḥ | tád víśvam abhibhúr asi yáj jātáṃ yác ca jántvam || 6 || āmásu pakvám aíraya á súryaṃ rohayo diví | gharmáṃ ná sáman tapatā suvṛiktíbhir júshṭaṃ girvaṇase bṛihát || 7 || 12 ||

(९०) नवतितमं सूक्तम्

(१–६) पड्वृचस्यास्य सूक्तस्याङ्गिरसौ नृमेधपुरुमेधावृषी । इन्द्रो देवता । प्रगाथः (विषमर्चौ बृहती, समर्चौ सतोबृहती) छन्दः ॥

॥१३॥ आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
उप ब्रह्माणि सवनानि वृत्रहा परमज्या ऋचीषमः ॥१॥
त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥२॥
ब्रह्मा त इन्द्र गिर्वणः क्रियन्ते अनतिद्भुता ।
इमा जुषस्व हर्यश्व योजनेन्द्र या ते अमन्महि ॥३॥

90

Á no víśvāsu hávya índraḥ samátsu bhūshatu | úpa bráhmāṇi sávanāni vṛitrahá paramajyá ṛícīshamaḥ || 1 || tvám dātá prathamó rádhasām asy ási satyá īśānakṛít | tuvidyumnásya yújyá vṛiṇīmahe putrásya śávaso maháḥ || 2 | bráhmā ta indra girvaṇaḥ kriyánte ánatidbhutā | imá jushasva haryaśva yójanéndra yá te ámanmahi || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Then the sacrifice was produced for you, and thence the delightful hymns of *R.K.* (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. 6

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred *Saman* hymns and also sing the *Brhat Saman* to Him who loves to hear praise-songs. 7

90

May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. 1

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. 2

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

त्वं हि सत्यो मघवन्ननानतो वृत्रा भूरि न्यृञ्जसे ।
स त्वं शविष्ठ वज्रहस्त दाशुषेऽर्वाञ्चं रयिमा कृधि ॥४॥
त्वमिन्द्र यशा अस्यृजीषी शवसस्पते ।
त्वं वृत्राणि हंस्यप्रतीन्येक इदनुत्ता चर्षणीधृता ॥५॥
तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।
महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन् ॥६॥

tvám hí satyó maghavann ánānato vritrá bhúri nyṛiñjáse | sá tvám savishṭha vajrahasta dāśúshe 'rváñcaṃ rayím á kṛidhi || 4 || tvám indra yaśá asy ṛijīshí savasas pate | tvám vritráṇi hansy apratíny éka íd ánuttā carshaṇīdhṛitā || 5 || tám u tvā nūnám asura prácetasaṃ rádho bhāgám ivemahe | mahíva kṛíttiḥ śaraṇá ta indra prá te sumná no aśnavan || 6 || 13 ||

(९१) एकनवतितमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यात्रेय्यपाला ऋषिका । इन्द्रो देवता । (१–२) प्रथमाद्वितीययोर्ऋचोः पङ्क्तिः, (३–७) तृतीयादिपञ्चानाञ्चानुष्टुप् छन्दसी ॥

॥१४॥

कन्याऽ३ वारवायती सोममपि स्रुताविदत् ।
अस्तं भरन्त्यब्रवीदिन्द्राय सुनवै त्वा शक्राय सुनवै त्वा ॥१॥
असौ य एषि वीरको गृहंगृहं विचाकशत् ।
इमं जम्भसुतं पिब धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् ॥२॥

91

Kanyā́ vár avayatí sómam ápi srutávidat | ástam bháranty abravīd índrāya sunavai tvā śakráya sunavai tvā || 1 || asaú yá éshi vīrakó gṛihám-gṛiham vicákaṣad | imáṃ jámbhasutam piba dhānávantaṃ karambhíṇam apūpávantam ukthínam || 2 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

91

A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आ चन त्वा चिकित्सामोऽधि चन त्वा नेमसि ।
शनैरिव शनकैरिवेन्द्रायेन्दो परि स्रव ॥३॥
कुविच्छकत्कुवित्करत्कुविन्नो वस्यसस्करत् ।
कुवित्पतिद्विषो यतीरिन्द्रेण संगमामहै ॥४॥
इमानि त्रीणि विष्टपा तानीन्द्र वि रोहय ।
शिरस्ततस्योर्वरामादिदं म उपोदरे ॥५॥

á caná tvā cikitsāmó 'dhi caná tvā némasi | śánair iva śanakaír ivéndrāyendo pári srava || 3 || kuvíc chákat kuvít kárat kuvín no vásyasas kárat | kuvít patidvísho yatír índreṇa saṃgámāmahai || 4 || imáni tríṇi vishṭápā tánīndra ví rohaya | śíras tatásyorvárām ád idám ma úpodáre || 5 ||

असौ च या न उर्वरादिमां तन्वं१ मम ।
अथो ततस्य यच्छिरः सर्वा ता रोमशा कृधि ॥६॥
खे रथस्य खेऽनसः खे युगस्य शतक्रतो ।
अपालामिन्द्र त्रिष्पूत्व्यक्रणोः सूर्यत्वचम् ॥७॥

asaú ca yá na urvárād imáṃ tanvàm máma | átho tatásya yác chíraḥ sárvā. tá romaśá kṛidhi || 6 || khé ráthasya khé 'nasaḥ khé yugásya śatakrato | apālám indra tríṣh pūtvy ákṛiṇoḥ sűryatvacam || 7 || 14 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i. e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(९२) द्विनवतितमं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसः श्रुतकक्षः सुकक्षो वा ऋषिः । इन्द्रो देवता । (१) प्रथमर्चोऽनुष्टुप्, (२-३३) द्वितीयादित्रयस्त्रिंशदृचाश्च गायत्री छन्दसी ॥

॥१५॥ पान्तमा वो अन्धस इन्द्रमभि प्र गायत । विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम् ॥१॥
पुरुहूतं पुरुष्टुतं गाथान्यं१ सनश्रुतम् । इन्द्र इति ब्रवीतन ॥२॥
इन्द्र इन्नो महानां दाता वाजानां नृतुः । महाँ अभिज्ञ्वा यमत् ॥३॥
अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः । इन्दोरिन्द्रो यवाशिरः ॥४॥
तम्वभि प्रार्चतेन्द्रं सोमस्य पीतये । तदिद्धयस्य वर्धनम् ॥५॥

92

Pántam a vo ándhasa índram abhí prá gāyata | viṣvāsáhaṃ ṣatákratum máṅhishṭhaṃ carshaṇīnám || 1 || puruhūtám purushṭutáṃ gāthānyàṃ sánaṣrutam | índra íti bravītana || 2 || índra ín no mahánāṃ dātá vājānāṃ nṛitúḥ | mahấṅ abhijñv á yamat || 3 || ápād u ṣipry ándhasaḥ sudákshasya prahoshíṇaḥ | índor índro yávāṣiraḥ || 4 || tám v abhí prárcaténdraṃ sómasya pītáye | tád íd dhy àsya várdhanam || 5 || 15 ||

॥१६॥ अस्य पीत्वा मदानां देवो देवस्यौजसा । विश्वाभि भुवना भुवत् ॥६॥
त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम् । आ च्यावयस्यूतये ॥७॥

asyá pītvá mádānāṃ devó devásyaújasā | víṣvābhí bhúvanā bhuvat || 6 || tyám u vaḥ satrāsáhaṃ víṣvāsu gīrshv áyatam | á cyāvayasy ūtáye || 7 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

92

May you sing the glory of that resplendent Lord, who accepts all your ablotions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

युध्मं सन्तमनर्वाणं सोमपामनपच्युतम् । नरमवार्यक्रतुम् ॥८॥
शिक्षा ण इन्द्र राय आ पुरु विद्वाँ ऋचीषम । अवा नः पार्ये धने ॥९॥
अतश्चिदिन्द्र ण उपा याहि शतवाजया । इषा सहस्रवाजया ॥१०॥

yudhmáṃ sántam anarvāṇaṃ somapāṃ ánapacyutam | náram avāryákratum ||8|| śíkshā ṇa indra rāyá ā́ purú vidvā́ṅ ṛicīshama | ávā naḥ pā́rye dháne ||9|| átaś cid indra ṇa úpā́ yāhi śatávājayā | ishā́ sahásravājayā ||10|| 16 ||

॥१७॥ अयामु धीवतो धियोऽवैद्धिः शक्र गोदरे । जयेम पृत्सु वज्रिवः ॥११॥
वयमु त्वा शतक्रतो गावो न यवसेष्वा । उक्थेषु रणयामसि ॥१२॥
विश्वा हि मर्त्यत्वनानुकामा शतक्रतो । अगन्म वज्रिन्नाशसः ॥१३॥
त्वे सु पुत्र शवसोऽवृत्रन्कामकातयः । न त्वामिन्द्राति रिच्यते ॥१४॥
स नो वृषन्त्सनिष्ठया सं घोरया द्रवित्न्या । धियाविड्ढि पुरन्ध्या ॥१५॥

áyāma dhívato dhíyó 'rvadbhiḥ śakra godare | jáyema pritsú vajrivaḥ || 11 || vayám u tvā śatakrato gávo ná yávaseshv á | ukthéshu raṇayāmasi || 12 || víśvā hí martyatvanānukāmā́ śatakrato | áganma vajrinn āśásaḥ || 13 || tvé sú putra śavasó 'vritran kā́makātayaḥ | ná tvā́m indrāti ricyate || 14 || sá no vṛishan sánishṭhayā sáṃ ghoráyā dravitnvā́ | dhiyā́viḍḍhi púraṃdhyā || 15 || 17 ||

॥१८॥ यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः । तेन नूनं मदे मदेः ॥१६॥

yás te nūnáṃ śatakratav índra dyumnítamo mádaḥ | téna nūnám máde madeḥ || 16 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The warrior whom none oppose and none can over-throw, the accepter of the devotion, the leader whose deeds cannot be hindered. 8

O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food that gives hundred fold strength, a thousand fold strength. 10

O glorious Lord, the wielder of the bolt of justice, the cleaver of obstructions, may we, the possessor of wisdom, overpower evils in the battle of life by your vigour and wisdom. 11

O performer of selfless deeds, we try to greet you with our praises, as the herdsman tries to please the cattle by taking them to pasture. 12

O performer of hundreds of deeds, wielder of bolt of justice, all mortal behaviours follow the innate desires may all that we crave be attained. 13

O source of strength, all men who cherish their wishes come to you for fulfilment; O resplendent Lord, none can surpass you. 14

O showerer of blessings, protect us through your care, with your most bounteous and speedy and yet terrifying actions. 15

O resplendent, performer of hundreds of deeds, may you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of our loving devotion. 16

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदातमो मदः ॥१७॥
विद्मा हि यस्ते अद्रिवस्त्वादत्तः सत्य सोमपाः । विश्वासु दस्म कृष्टिषु ॥१८॥
इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥
यस्मिन्विश्वा अधि श्रियो रणन्ति सप्त संसदः । इन्द्रं सुते हवामहे ॥२०॥

yás te citráśravastamo yá indra vṛitrahántamaḥ | yá ojodátamo mádaḥ || 17 || vidmá hí yás te adrivas tvádattaḥ satya somapāḥ | víśvāsu dasma kṛishṭíshu || 18 || índrāya mádvane sutám pári shṭobhantu no gíraḥ | arkám arcantu kārávaḥ || 19 || yásmin víśvā ádhi śríyo ránanti saptá saṃsádaḥ | índraṃ suté havāmahe || 20 || 18 ||

॥१९॥ त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत । तमिद्वर्धन्तु नो गिरः ॥२१॥
आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥२२॥
विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२३॥
अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्दवः ॥२४॥
अरमश्वाय गायति श्रुतकक्षो अरं गवे । अरमिन्द्रस्य धाम्ने ॥२५॥

tríkadrukeshu cétanaṃ devāso yajñám atnata | tám íd vardhantu no gíraḥ || 21 || á tvā viśantv índavaḥ samudrám iva síndhavaḥ | ná tvám indráti ricyate || 22 || vivyáktha mahiná vṛishan bhakshám sómasya jāgṛive | yá indra jaṭháreshu te || 23 || áraṃ ta indra kukshāye sómo bhavatu vṛitrahan | áraṃ dhámabhya índavaḥ || 24 || áram áśvāya gāyati śrutákakṣho áraṃ gáve | áram índrasya dhámne || 25 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, everwakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अरं॑ हि ष्मा सु॒तेषु॑ णः॒ सोमे॑ष्विन्द्र भूषसि । अरं॑ ते शक्र दा॒वने॑ ॥२६॥

áraṃ hí shmā sutéshu naḥ sómeshv indra bhūshasi |
áraṃ te ṣakra dāváne || 26 || 19 ||

॥२०॥ प॒रा॒का॒त्ता॑च्चिदद्रिवस्त्वां न॑क्षन्त नो॒ गिरः॑ । अरं॑ गमाम ते व॒यम् ॥२७॥
ए॒वा ह्यसि वीर॒युरे॒वा शूर॑ उ॒त स्थि॒रः । ए॒वा ते॒ राध्यं॒ मनः॑ ॥२८॥
ए॒वा रा॒तिस्तु॑वीमघ॒ विश्वे॑भिर्धायि धा॒तृभिः॑ । अधा॑ चिदिन्द्र मे॒ सचा॑ ॥२९॥

parākáttāc cid adrivas tvā́ṃ nakshanta no gíraḥ | áraṃ gamāma te vayám || 27 || evā́ hy ási vīrayúr evā́ ṣū́ra utá sthiráḥ | evá te rā́dhyam mánaḥ || 28 || evā́ rātís tuvīmagha víṣvebhir dhāyi dhātṛ́bhiḥ | ádhā cid indra me sácā || 29 ||

मो षु ब्रह्मे॑व तन्द्र॒युर्भुवो॑ वाजानां पते । मत्स्वा॑ सु॒तस्य॒ गोम॑तः ॥३०॥
मा नं॑ इन्द्राभ्या॒३॒॑ दिशः॑ सू॒रो अ॒क्तुष्वा य॑मन् । त्वा यु॒जा व॑नेम॒ तत् ॥३१॥
त्वये॑दिन्द्र यु॒जा व॒यं प्रति॑ ब्रुवीमहि स्पृधः । त्वम॒स्माक॑ं तव॑ स्स्रसि ॥३२॥
त्वामि॒द्धि त्वा॒यवो॑ऽनु॒नो॒नु॒व॒तश्च॒रान् । सखा॑य इन्द्र का॒रवः॑ ॥३३॥

mó shú brahméva tandrayúr bhúvo vājānām pate | mátsvā sutásya gómataḥ || 30 || má na indra abhy ā́dīṣaḥ sū́ro aktúshv á yaman | tvā́ yujā́ vanema tát || 31 || tváyéd indra yujā́ vayám práti bruvīmahi spṛ́dhaḥ | tvám asmā́kaṃ táva smasi || 32 || tvā́m íd dhí tvāyávo 'nunónuvatas cárān | sákhāya indra kārávaḥ || 33 || 20 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(९३) त्रिनवतितमं सूक्तम्

(१–३४) चतुस्त्रिंशदृचस्यास्य सूक्तस्याङ्गिरसः सुकक्ष ऋषिः । (१–३३) प्रथमादित्रयस्त्रिंशदृचामिन्द्रः, (३४) चतुस्त्रिंशृयाश्चेन्द्र ऋभवश्च देवताः । गायत्री छन्दः ॥

॥२१॥ उद्घेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
नव यो नवतिं पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२॥
स न इन्द्रः शिवः सखाश्वावद्गोमद्यवमत् । उरुधारेव दोहते ॥३॥
यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥४॥
यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत्सत्यमित्तव ॥५॥

93

Ud ghéd abhí śrutámagham vṛishabhám náryāpasam | ástāram eshi sūrya || 1 || náva yó navatím púro bibhéda bāhvójasā | áhim ca vritrahávadhīt || 2 || sá na índraḥ śivāḥ sákhāśvāvad gómad yávamat | urúdhāreva dohate || 3 || yád adyá kác ca vritrahann udágā abhí sūrya | sárvam tád indra te vāśe || 4 || yád vā pravriddha satpate ná marā íti mányase | utó tát satyám ít táva || 5 || 21 ||

॥२२॥ ये सोमासः परावति ये अर्वावति सुन्विरे । सर्वाँस्ताँ इन्द्र गच्छसि ॥६॥
तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥७॥
इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः । द्युम्नी श्लोकी स सोम्यः ॥८॥
गिरा वज्रो न संभृतः सबलो अनपच्युतः । ववक्ष ऋष्वो अस्तृतः ॥९॥

yé sómāsaḥ parāváti yé arvāváti sunviré | sárvāṁs tāñ indra gachasi || 6 || tám índram vājayāmasi mahé vritráya hántave | sá vríshā vrishabhó bhuvat || 7 || índraḥ sá dámane kritá ójishṭhaḥ sá máde hitáḥ | dyumní ślokí sá somyáḥ || 8 || girá vájro ná sámbhritaḥ sábalo ánapacyutaḥ | vavakshá ṛishvó ástritaḥ || 9 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

93

O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men; 1

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

O Lord of all, that is quite True, when at the height of your glory, you think, "I shall never die". This thought of yours is indeed true. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love. 8

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दुर्गे चिन्नः सुगं कृधि गृणान इन्द्र गिर्वणः । त्वं च मघवन्वशः ॥१०॥

durgé cin naḥ sugáṃ kṛidhi gṛiṇānā indra girvaṇaḥ | tváṃ ca maghavan vāśaḥ || 10 || 22 ||

॥२३॥ यस्य ते नू चिदादिशं न मिनन्ति स्वराज्यम् । न देवो नाभिगुर्जनः ॥११॥
अधा ते अप्रतिष्कुतं देवी शुष्मं सपर्यतः । उभे सुशिप्र रोदसी ॥१२॥
त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रुशत्पयः ॥१३॥
वि यदहेरधं त्विषो विश्वे देवासो अक्रमुः । विदन्मृगस्य ताँ अमः ॥१४॥
आदु मे निवरो भुवदवत्रहादिष्ट पौंस्यम् । अजातशत्रुरस्तृतः ॥१५॥

yásya te nū́ cid ādíśaṃ ná minánti svarā́jyam | ná devó nā́dhrigur jánaḥ || 11 || ádhā te ápratishkutaṃ devī́ śúshmaṃ saparyataḥ | ubhé susipra ródasī || 12 || tvám etád adhārayaḥ kṛishṇā́su róhiṇīshu ca | párushṇīshu rúśat páyaḥ || 13 || ví yád áher ádha tvishó víśve devā́so ákramuḥ | vidán mṛigásya tā́ḿ ámaḥ || 14 || ā́d u me nivaró bhuvad vṛitrahádishṭa paúṁsyam | ájātaśatrur ástṛitaḥ || 15 || 23 ||

॥२४॥ श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम् । आ शुषे राधसे महे ॥१६॥
अया धिया च गव्यया पुरुणामन्पुरुष्टुत । यत्सोमेसोम आभवः ॥१७॥
बोधिन्मना इदस्तु नो वृत्रहा भूर्यासुतिः । शृणोतु शक्र आशिषम् ॥१८॥

śrutáṃ vo vṛitrahántamam prá śárdhaṃ carshaṇīnā́m | ā́ śushe rádhase mahé || 16 || ayā́ dhiyā́ ca gavyayā́ púruṇāman púrushṭuta | yát sóme-soma ábhavaḥ || 17 || bodhínmanā íd astu no vṛitrahā́ bhū́ryāsutiḥ | śṛiṇótu śakrá āśíśham || 18 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O resplendent, worthy of our priase, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divines, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has no enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कया॒ त्वं न॑ ऊ॒त्याभि प्र म॑न्दसे वृषन्। कया॑ स्तो॒तृभ्य॒ आ भ॑र ॥१९॥
कस्य॒ वृषा॑ सु॒ते सचा॑ नि॒युत्वा॑न्वृष॒भो र॑णत्। वृ॒त्रहा॒ सोम॑पीतये ॥२०॥

káyā tvám na ūtyábhí prá mandase vṛishan | káyā stotríbhya á bhara || 19 || kásya vṛíshā suté sácā niyútvān vṛishabhó raṇat | vṛitrahá sómapītaye || 20 || 24 ||

॥२५॥ अ॒भी षु ण॒स्त्वं र॒यिं म॑न्दसा॒नः स॑हस्रि॒णम्। प्र॒यन्ता॑ बोधि दा॒शुषे॑ ॥२१॥
पत्नी॑वन्तः सु॒ता इ॒म उ॒शन्तो॑ यन्ति वी॒तये॑। अ॒पां ज॑ग्मि॒र्निचु॑म्पुणः ॥२२॥
इ॒ष्टा होत्रा॑ असृक्षतेन्द्रं॑ वृधासो॑ अध्व॒रे। अच्छा॑वभृथमोजसा ॥२३॥
इ॒ह त्या सं॑धमाद्या॒ हरी॒ हिर॑ण्यकेश्या। वो॒ळ्हाम॒भि प्रयो॑ हि॒तम् ॥२४॥
तुभ्यं॒ सोमाः॑ सु॒ता इ॒मे स्ती॒र्णं ब॒र्हिर्वि॑भावसो। स्तो॒तृभ्य॒ इन्द्र॒मा व॑ह ॥२५॥

abhí shú ṇas tvám rayím mandasānáḥ sahasríṇam | prayantá bodhi dāśúshe || 21 || pátnīvantaḥ sutá imá uśánto yanti vītáye | apā́m jágmir nicumpuṇáḥ || 22 || ishṭá hótrā asṛikshaténdraṃ vṛidhā́so adhvaré | áchāvabhṛithám ójasā || 23 || ihá tyá sadhamā́dyā hárī híraṇyakeśyā | voḷhā́m abhí práyo hitám || 24 || túbhyaṃ sómāḥ sutá imé stīrṇám barhír vibhāvaso | stotríbhya índram á vaha || 25 || 25 ||

॥२६॥ आ ते॒ दक्षं॑ वि रो॑च॒ना द॒धद्र॑त्ना॒ वि दा॒शुषे॑। स्तो॒तृभ्य॒ इन्द्र॑मर्चत ॥२६॥
आ ते॑ दधामीन्द्रि॒यमु॒क्था विश्वा॑ शतक्रतो। स्तो॒तृभ्य॑ इन्द्र मृळय ॥२७॥

á te dákṣham ví rocaná dádhad rátnā ví dāśúshe | stotríbhya índram arcata || 26 || á te dadhāmīndriyám ukthá víśvā śatakrato | stotríbhya indra mṛiḷaya || 27 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters. 22

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion. 23

(Repitition of VIII 32-29) 24

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers. 25

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence. 26

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers. 27

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो । यदिन्द्र मृळयासि नः ॥२८॥
स नो विश्वान्या भर सुवितानि शतक्रतो । यदिन्द्र मृळयासि नः ॥२९॥
त्वामिद्वृत्रहन्तम सुतावन्तो हवामहे । यदिन्द्र मृळयासि नः ॥३०॥

bhadrám
-bhadram na á bharésham úrjam ṣatakrato | yád indra mṛiḷáyāsi naḥ || 28 || sá no víṣvāny á bhara suvitáni ṣata-krato | yád indra mṛiḷáyāsi naḥ || 29 || tvám íd. vṛitrahan-tama sutávanto havāmahe | yád indra mṛiḷáyāsi naḥ || 30 || 26 ||

॥२७॥ उप नो हरिभिः सुतं याहि मदानां पते । उप नो हरिभिः सुतम् ॥३१॥
द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उप नो हरिभिः सुतम् ॥३२॥

úpa no háribhiḥ sutám yāhí madānām pate | úpa no háribhiḥ sutám || 31 || dvitá yo vṛitrahántamo vidá índraḥ ṣatákratuḥ | úpa no háribhiḥ sutám || 32 ||

त्वं हि वृत्रहन्नेषां पाता सोमानामसि । उप नो हरिभिः सुतम् ॥३३॥
इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम् । वाजी ददातु वाजिनम् ॥३४॥

tvám hí vṛitra-hann eshām pātá sómānām ási | úpa no háribhiḥ sutám || 33 || índra ishé dadātu na ṛibhukshánam ṛibhúm rayím | vājí dadātu vājínam || 34 || 27 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bring to us what is most auspicious, O Performer of hundreds of noble deeds, bring to us food and strength; for O resplendent Lord you have been kind to us. 28

Bring to us all blessings, O Performer of selfless deeds; for O resplenpent Lord, you have been kind to us. 29

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, you have been kind to us. 30

O Lord of rapturous joy come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship. 31

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. 32

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. 33

May the Lord of respledence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. 34

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[अथ दशमोऽनुवाकः ॥] (९४) चतुर्नवतितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो विन्दुः पूतदक्षो वा ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥२८॥ गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् । युक्ता वह्नी रथानाम् ॥१॥
यस्या देवा उपस्थे व्रता विश्वे धारयन्ते । सूर्यामासा दृशे कम् ॥२॥
तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः । मरुतः सोमपीतये ॥३॥
अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥४॥
पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः । त्रिषधस्थस्य जावतः ॥५॥
उतो न्वस्य जोषमाँ इन्द्रः सुतस्य गोमतः । प्रातर्होतेव मत्सति ॥६॥

94

Gaúr dhayati marútām śravasyúr mātá maghónām | yuktá vahnī rāthānām | 1 || yásya devá upásthe vratá víśve dhārāyante | súryāmāsā dṛiśé kám || 2 || tát sú no víśve aryá á sádā gṛiṇanti kārávaḥ | marútaḥ sómapītaye || 3 || ásti sómo ayám sutáḥ píbanty asya marútaḥ | utá svarájo aśvínā || 4 || píbanti mitró aryamá tána pūtásya váruṇaḥ | trishadhasthásya jávataḥ || 5 || utó nv àsya jóshaṃ á índraḥ sutásya gómataḥ | prātár hóteva matsati || 6 || 28 ||

॥२९॥ कदत्विषन्त सूर्यस्तिर आप इव स्रिधः । अर्षन्ति पूतदक्षसः ॥७॥
कद्वो अद्य महानां देवानामवो वृणे । त्मना च दस्मवर्चसाम् ॥८॥

kád atvishanta sūráyas tirá ápa iva sridhaḥ | árshanti pūtádakshasaḥ || 7 || kád vo adyá mahánāṃ devánām ávo vṛiṇe | tmánā ca dasmávarcasām || 8 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

94

The cow (Firmament), the famous mother of the wealthy rain shedding clouds—she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots. 1

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws. 2

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. 3

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. 4

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. 5

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. 6

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering? 7

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आ ये विश्वा पार्थिवानि पप्रथन्रोचना दिवः । मरुतः सोमपीतये ॥९॥
त्यान्नु पूतदक्षसो दिवो वो मरुतो हुवे । अस्य सोमस्य पीतये ॥१०॥
त्यान्नु ये वि रोदसी तस्तभुर्मरुतो हुवे । अस्य सोमस्य पीतये ॥११॥
त्यं नु मारुतं गणं गिरिष्ठां वृषणं हुवे । अस्य सोमस्य पीतये ॥१२॥

á yé víśvā párthivāni papráthan rocana diváḥ | marútaḥ sómapītaye || 9 || tyán nú pūtádakshaso divó vo maruto huve | asyá sómasya pītáye || 10 || tyán nú yé ví ródasī tastabhúr marúto huve | asyá sómasya pītáye || 11 || tyáṃ nú mārutaṃ gaṇáṃ girishṭhāṃ vṛíshaṇaṃ huve | asyá sómasya pītáye || 12 || 29 ||

(९५) पञ्चनवतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसस्तिरश्चीर्ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥३०॥

आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।
अभि त्वा समनूषतेन्द्र वत्सं न मातरः ॥१॥
आ त्वा शुक्रा अचुच्यवुः सुतास इन्द्र गिर्वणः ।
पिबा त्वस्यान्धसः इन्द्र विश्वासु ते हितम् ॥२॥
पिबा सोमं मदाय कमिन्द्र श्येनाभृतं सुतम् ।
त्वं हि शश्वतीनां पती राजा विशामसि ॥३॥

95

Á tvā gíro rathír ivásthuḥ sutéshu girvaṇaḥ | abhí tvā sám anūshaténdra vatsáṃ ná mātáraḥ || 1 || á tvā śukrá acucyavuḥ sutásа indra girvaṇaḥ | píbā tv àsyándhasa índra víśvāsu te hitám || 2 || píbā sómam mádāya kám índra śyenábhṛitaṃ sutám | tváṃ hí śáśvatīnām pátī rájā viśám ási || 3 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

95

O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioteer to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

श्रुधी हवं तिरश्या इन्द्र यस्त्वा सपर्यति ।
सुवीर्यस्य गोमतो रायस्पूर्धि महाँ असि ॥४॥
इन्द्र यस्ते नवीयसीं गिरं मन्द्रामजीजनत् ।
चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥५॥

śrudhí hávam tiraścyā índra yás tvā saparyáti | suvíryasya gómato rāyás pūrdhi mahāñ̃ asi || 4 || índra yás te návīyasīm gíram mandrām ájījanat | cikitvínmanasam dhíyam pratnám ṛitásya pipyúshīm || 5 || 30 ||

॥३१॥

तमु ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे ॥६॥
एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
शुद्धैरुक्थैर्वावृध्वांसं शुद्ध आशीर्वान्ममत्तु ॥७॥
इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥८॥
इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।
शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजं सिषाससि ॥९॥

tám u shṭavāma yám gíra índram ukthāni vāvṛidhúḥ | purúny asya paúṁsyā síshāsanto vanāmahe || 6 || éto nv índram stávāma ṣuddhám ṣuddhéna sámnā | ṣuddhaír ukthaír vāvṛidhvāñsam ṣuddhá āśírvān mamattu || 7 || índra ṣuddhó na á gahi ṣuddháḥ ṣuddhábhir ūtíbhiḥ | ṣuddhó rayím ní dhāraya ṣuddhó mamaddhi somyáḥ || 8 || índra ṣuddhó hí no rayím ṣuddhó rátnāni dāśúshe | ṣuddhó vṛitráṇi jighnase ṣuddhó vā́jam sishāsasi || 9 || 31 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnanimous. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAN hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(९६) पण्णवतितमं सूक्तम्

(१–२१) एकविंशत्यृचस्यास्य सूक्तस्य मारुतो द्युतान आङ्गिरसस्तिरश्चीर्वा ऋषिः । (१–१३, १४, १६–२१) प्रथमादित्रयोदशर्चां चतुर्दश्याः पादत्रयस्य षोडश्यादिपण्णामिन्द्रः, (१४) चतुर्दश्यास्तुरीयपादस्य मरुतः, (१५) पञ्चदश्याश्चेन्द्राबृहस्पती देवताः । (१–३, ५–२०) प्रथमादित्रयस्य पञ्चम्यादिषोडशर्चाश्च त्रिष्टुप्, (४) चतुर्थ्या विराट्, (२१) एकविंशाश्च पुरस्ताज्ज्योतिस्त्रिष्टुप् छन्दांसि ॥

॥३२॥ अस्मा उषास आतिरन्त यामन्निन्द्राय नक्तमूर्म्याः सुवाचः ।
अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तराय सिन्धवः सुपाराः ॥१॥
अतिविद्धा विथुरेणा चिदस्रा त्रिः सप्त सानु संहिता गिरीणाम् ।
न तदेवो न मर्त्यस्तुतुर्याद्यानि प्रवृद्धो वृषभश्चकार ॥२॥
इन्द्रस्य वज्र आयसो निमिश्ल इन्द्रस्य बाह्वोर्भूयिष्ठमोजः ।
शीर्षन्निन्द्रस्य क्रतवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥३॥

96

Asmā́ ushásа átiranta yā́mam índrāya náktam úrmyāḥ suvā́caḥ | asmá ā́po mātáraḥ saptá tasthur nṛíbhyas tárāya síndhavaḥ supā́rāḥ || 1 || átividdhā vithurḗṇa cid ástrā tríḥ saptá sā́nu sā́mhita giriṇā́m | ná tád devó ná mártyas tuturyād yā́ni právṛiddho vṛishabhā́s cakā́ra || 2 || índrasya vájra āyasó nímiśla índrasya bā́hvór bhū́yishṭham ójaḥ | śīrshā́nn índrasya krátavo nireká āsánn éshanta śrútyā upāké || 3 ||

mányе tvā yajñíyaṃ yajñíyānām mányе tvā cyávanam ácyutānām | mányе tvā sátvanām indra ketúm mányе tvā vṛishabhā́ṃ carshaṇīnā́m || 4 || ā́ yád vájram bā́hvór indra dhátse madacyútam áhaye hántavā́ u | prá párvatā ánavanta prá gā́vaḥ prá brahmā́ṇo abhinákshanta índram || 5 || 32 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

96

For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. 1

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. 2

The resplendent's iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. 3

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. 4

When O resplendent Lord you grasp in your arms thy pride-humbling thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३३॥ तमु ष्टवाम य इमा जजान विश्वा जातान्यवराण्यस्मात् ।
इन्द्रेण मित्रं दिधिषेम गीर्भिरुपो नमोभिर्वृषभं विशेम ॥६॥
वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः ।
मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥
त्रिः षष्टिस्त्वा मरुतो वावृधाना उस्रा इव राशयो यज्ञियासः ।
उप त्वेमः कृधि नो भागधेयं शुष्मै त एना हविषा विधेम ॥८॥

tám u shṭavāma yá imā́ jajā́na víśvā jātā́ny ávarāṇy asmāt | índreṇa mitrám didhishema gīrbhír úpo námobhir vṛishabhā́m viśema || 6 || vṛitrásya tvā śvasáthād íshamāṇā víśve devā́ ajahur yé sákhāyaḥ | marúdbhir indra sakhyám te astv áthemā́ víśvāḥ pṛítanā jayāsi || 7 || tríḥ shashṭís tvā marúto vāvṛidhānā́ usrā́ iva rāśáyo yajñíyāsaḥ | úpa tvémaḥ kṛidhí no bhāgadhéyam śúshmaṃ ta enā́ haviśhā vidhema || 8 ||

तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।
अनायुधासो असुरा अदेवाश्चक्रेण ताँ अप वप ऋजीषिन् ॥९॥
मह उग्राय तवसे सुवृक्तिं प्रेरय शिवतमाय पथः ।
गिर्वाहसे गिर इद्राय पूर्वीर्धेहि तन्वे कुविदङ्ग वेदत् ॥१०॥

tigmám ā́yudham marútām ánīkam kás ta indra práti vájram dadharsha | anāyudhā́so ásurā adevā́ś cakréṇa tā́ṅ ápa vapa ṛijīshin || 9 || mahá ugrā́ya tavā́se suvṛiktím préraya śivátamāya pathvā́ḥ | gírvāhase gíra índrāya pūrvír dhehí tanvè kuvíd aṅgá védat || 10 || ३३ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises. 6

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces. 7

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage. 8

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abondoned by godly men. Drive them away by your discus of straight-forward justice. 9

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३४॥ उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् ।
नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥११॥
तद्विविद्धि यत्त इन्द्रो जुजोषत्स्तुहि सुष्टुतिं नमसा विवास ।
उप भूष जरितर्मा रुवण्यः श्रावया वाचं कुविदङ्ग वेदत् ॥१२॥
अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥१३॥

ukthávāhase vibhvè manīshā́m drúṇā nā́ pārā́m īrayā nadínām | ní spṛiṣa dhiyā́ tanvì ṣrutásya júshṭatarasya kuvíd aṅgā́ védat || 11 || tā́d vividḍhi yā́t ta índro jújoshat stuhí sushṭutím námasā́ vivāsa | úpa bhūsha jaritar mā́ ruvaṇyaḥ ṣrāváyā vā́cam kuvíd aṅgā́ védat || 12 || áva drapsó aṅṣumátīm atishṭhad iyānáḥ kṛishṇó daṣábhiḥ sahásraiḥ | ā́vat tám índraḥ ṣā́cyā dhámantam ápa snéhitīr nṛimáṇā adhatta || 13 ||

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥१४॥
अधा द्रप्सो अंशुमत्या उपस्थेऽधारयत्तन्वं तित्विषाणः ।
विशो अदेवीरभ्याचरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsám apaṣyam víshuṇe cárantam upahvaré nadyò aṅṣumátyāḥ | nábho ná kṛishṇám avatasthivā́ṅsam íshyāmi vo vṛishaṇo yúdhyatājaú || 14 || ádha drapsó aṅṣumátyā upásthé 'dhārayat tanvàm titvishāṇáḥ | víṣo ádevīr abhy ā́cárantīr bṛíhaspátinā yujéndraḥ sasāhe || 15 || 34 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth. 11

Perform those of your ceremonies that the resplędent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of respendence hear your praise. May He Quickly give ample wealth. 12

The swift-moving darkness of nescreves with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands. 13

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; "Conquer him in battle". 14

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him. 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३५॥ त्वं ह त्यत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूळ्हे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥१६॥
त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्थ ।
त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥१७॥
त्वं ह त्यदृषभ चर्षणीनां घनो वृत्राणां तविषो बभूथ ।
त्वं सिन्धूँरसृजस्तस्तभानान्त्वमपो अजयो दासपत्नीः ॥१८॥
स सुक्रतू रणिता यः सुतेष्वनुत्तमन्युर्यो अहेव रेवान् ।
य एक इन्नर्यपांसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥१९॥
स वृत्रहेन्द्रश्चर्षणीधृत्तं सुष्टुत्या हव्यं हुवेम ।
स प्राविता मघवा नोऽधिवक्ता स वाजस्य श्रवस्यस्य दाता ॥२०॥
स वृत्रहेन्द्र ऋभुक्षाः सद्यो जज्ञानो हव्यो बभूव ।
कृण्वन्नपांसि नर्या पुरूणि सोमो न पीतो हव्यः सखिभ्यः ॥२१॥

tvám ha tyát saptábhyo jáyamāno 'śatrúbhyo abhavaḥ śátrur indra | gūḷhé dyávāpṛithiví ánv avindo vibhumádbhyo bhúvanebhyo ráṇaṃ dhāḥ || 16 || tvám ha tyád apratimānám ójo vájreṇa vajrin dhṛishitó jaghantha | tvám śúshṇasyávātiro vádhatrais tvám ga indra śácyéd avindaḥ || 17 || tvám ha tyád vṛishabha carshaṇīnáṃ ghanó vṛitrāṇāṃ tavishó babhūtha | tvám síndhūñr asṛijas tastabhānán tvám apó ajayo dāsápatnīḥ || 18 || sá sukrátū ráṇitā yáḥ sutéshv ánuttamanyur yó áheva reván | yá éka ín náry ápāṅsi kártā sá vṛitrahá prátíd anyám āhuḥ || 19 || sá vṛitrahéndraś carshaṇīdhṛít tám sushṭutyá hávyaṃ huvema | sá prāvitá maghávā no 'dhivaktá sá vájasya śravasyàsya dātá || 20 || sá vṛitrahéndra ṛibhukshāḥ sadyó jajñānó hávyo babhūva | kṛiṇvánn ápāṅsi náryā puruṇi sómo ná pītó hávyaḥ sákhibhyaḥ || 21 || 35 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Then, at your birth O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty Worlds. 16

O Thunder armed, the resolute one, you strike that power with your bolt; which was unrivalled. You destroy cruel power with your weapons. O resplendent you recover the wealth by your wisdom. 17

You are the Showerer of gifts and mighty destroyer of the hindrances of thy worshippers. You set the obstructed rivers flowing freely; you win the waters, unduly controlled by infidels. 18

Most wise is he, who is delighted in the loving devotion expressed by devotees. His wrath cannot he repelled. He is splendid as day. He alone performs cosmic rites for his worshipper. He alone is the dispeller of darkness, a match to everyone as they say. 19

The resplendent Lord is the destroyer of evils, the sustainer of men; let us invoke Him with an excellent hymn, since He alone is worthy of praise. He is bounteous, our protector, our encourager. He is the bestower of food that makes us glorious. 20

As soon as born, i.e. since eternity, He, the resplendent becomes the dispeller of evils. He is the leader of the enlightened ones and worthy to be invoked. Performing many sacred acts for men, He is worthy of reverence. His associates also appreciate the loving devotion. 21

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(९७) सप्तनवतितमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य काश्यपो रेभ ऋषिः । इन्द्रो देवता । (१–९) प्रथमादिनवर्चा बृहती, (१०, १३) दशमीत्रयोदश्योरतिजगती, (११–१२) एकादशीद्वादश्योरुपरिष्टाद्बृहती, (१४) चतुर्दश्यास्त्रिष्टुप्, (१५) पञ्चदश्याश्च जगती छन्दांसि ॥

॥३६॥

या इ॑न्द्र भुज॒ आभ॑र॒ः स्व॑र्वाँ॒ असु॑रेभ्यः ।
स्तो॒तार॒मिन्म॑घवन्नस्य वर्धय॒ ये च॒ त्वे वृ॒क्तब॑र्हिषः ॥१॥
यमि॑न्द्र दधि॒षे त्वमश्वं॑ गां॑ भा॒गमव्ययम् ।
यज॑माने सुन्व॒ति दक्षि॑णावति॒ तस्मि॒न्तं धे॑हि॒ मा प॒णौ ॥२॥
य इ॑न्द्र सस्त्य॒व्र॒तोऽनु॒ष्वाप॒मदे॑वयुः ।
स्वैः ष एवै॑र्मुमु॒रत्पो॒ष्यं र॒यिं स॑नु॒तर्धे॑हि॒ तं ततः ॥३॥

97

Yá indra bhúja ábharaḥ svàrvāñ ásurebhyaḥ | stotáram ín maghavann asya vardhaya yé ca tvé vṛiktábarhishaḥ || 1 || yám indra dadhishé tvám áśvaṃ gắm bhāgám ávyayam | yájamane sunvatí dákshiṇāvati tásmin táṃ dhehi má paṇaú || 2 || yá indra sásty avratò 'nushvápam ádevayuḥ | svaíḥ shá évair mumurat póshyaṃ rayíṃ sanutár dhehi táṃ tátaḥ || 3 ||

यच्छ॒क्रासि॑ परा॒वति॒ यद॑र्वा॒वति॑ वृत्रहन् ।
अत॑स्त्वा गी॒र्भिर्द्यु॒गदि॑न्द्र के॒शिभिः॑ सु॒ताँ॒ आ वि॑वासति ॥४॥
यद्वासि॑ रोच॒ने दि॒वः स॑मु॒द्रस्याधि॒ वि॒ष्टपि॑ ।
यत्पार्थि॑वे॒ सद॑ने वृत्रहन्तम॒ यदु॒न्तरि॑क्ष॒ आ ग॑हि ॥५॥

yác chakrắsi parāváti yád arvāváti vṛitrahan | átas tvā gīrbhír dyugád indra keśíbhiḥ sutávāñ á vivāsati || 4 || yád vási rocané diváḥ samudrásyádhi vishṭápi | yát pārthive sádane vṛitrahantama yád antáriksha á gahi || 5 || 36 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

97

O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you – Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३७॥ स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।
मादयस्व राधसा सूनृतावतेन्द्र राया परीणसा ॥६॥
मा नं इन्द्र परा वृणग्भवा नः सधमाद्यः ।
त्वं नं ऊती त्वमिन्न आप्यं मा नं इन्द्र परा वृणक् ॥७॥
अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।
कृधी जरित्रे मघवन्नवो महदस्मे इन्द्र सचा सुते ॥८॥

sá naḥ sómeshu somapāḥ sutéshu ṣavasas pate | mādáyasva rádhasā sūnṛítāvaténdra rāyá párīṇasā || 6 || má na indra párā vṛiṇag bhávā naḥ sadhamádyaḥ | tvám na ūtí tvám ín na ápyam má na indra párā vṛiṇak || 7 || asmé indra sácā suté ní shadā pītáye mádhu | kṛidhí jaritré maghavann ávo mahád asmé indra sácā suté || 8 ||

न त्वा देवास आशत न मर्त्यासो अद्रिवः ।
विश्वा जातानि शवसाभिभूरसि न त्वा देवास आशत ॥९॥
विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे ।
कृत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम् ॥१०॥

ná tvā devā́sa āṣata ná mártyāso adrivaḥ | víṣvā jātáni ṣávasābhibhūr asi ná tvā devā́sa āṣata || 9 || víṣvāḥ pṛítanā abhibhū́taraṃ náraṃ sajūṣ tatakshur índraṃ jajanúṣ ca rājáse | krátvā várishṭhaṃ vára āmúrim utógrám ójishṭhaṃ tavásaṃ tarasvínam || 10 || 37 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy; you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥३८॥ सर्मी रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः ॥११॥
नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा ।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः ॥१२॥
तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि ।
मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद्राये नो विश्वा सुपथा कृणोतु वज्री ॥१३॥

sám īṃ rebháso asvarann índraṃ sómasya pītáye | svàrpatiṃ yád īṃ vṛidhé dhṛitávrato hy ójasā sám ūtíbhiḥ || 11 || nemíṃ namanti cákshasā meshám víprā abhisvárā | sudītáyo vo adrúho 'pi kárṇe tarasvínaḥ sám ṛíkvabhiḥ || 12 || tám índram johavīmi maghávānam ugráṃ satrá dádhānam ápratishkutaṃ śávāṅsi | máṅhishṭho gīrbhír á ca yajñíyo vavártad rāyé no víśvā supáthā kṛiṇotu vajrí || 13 ||

त्वं पुर इन्द्र चिकिदेना व्योजसा शविष्ठ शक्र नाशयध्यै ।
त्वद्विश्वानि भुवनानि वज्रिन्द्यावा रेजेते पृथिवी च भीषा ॥१४॥
तन्म ऋतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरितादि पर्षि भूरि ।
कदा न इन्द्र राय आ दशस्येर्विश्वप्स्न्यस्य स्पृहयाय्यस्य राजन् ॥१५॥

tvám púra indra cikíd enā vy ójasā śavishṭha śakra nāśayádhyai | tvád víśvāni bhúvanāni vajrin dyávā rejete pṛithiví ca bhishá || 14 || tán ma ṛitám indra śūra citra pātv apó ná vajrin duritáti parshi bhúri | kadá na indra rāyá á daśasyer viśvápsnyasya spṛihayáyyasya rājan || 15 || ३८ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharming. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and refulgent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(९८) अष्टनवतितमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । (१–६, ८) प्रथमादितृचद्वयस्याष्टम्या ऋचश्चोष्णिक्, (७, १०–११) सप्तमीदशम्येकादशीनां ककुप्, (९, १२) नवमीद्वादश्योश्च पुर उष्णिक् छन्दांसि ॥

॥१॥ इन्द्रा॑य सा॒मं गायत॒ विप्रा॑य बृ॒हते॒ बृह॒त् । ध॒र्म॒कृ॒ते॒ विप॒श्चिते॒ पन॒स्यवे॑ ॥१॥
त्वमि॑न्द्राभि॒भूर॑सि॒ त्वं सूर्यं॑मरोचयः । वि॒श्वक॑र्मा वि॒श्वदे॑वो म॒हाँ अ॑सि ॥२॥
वि॒भ्राज॒ञ्ज्योति॑षा॒ स्व॑१॒॑रग॑च्छो रोच॒नं दि॒वः । दे॒वास्त॑ इन्द्र स॒ख्याय॑ येमिरे ॥३॥
एन्द्र॑ नो गधि प्रि॒यः स॑त्रा॒जिद्गो॒ह्यः । गि॒रिर्न वि॒श्वत॑स्पृ॒थुः पति॑र्दि॒वः ॥४॥
अ॒भि हि स॑त्य सोमपा उ॒भे ब॒भूथ॒ रोद॑सी । इन्द्रा॑सि सुन्व॒तो वृ॒धः पति॑र्दि॒वः ॥५॥
त्वं हि शश्व॑तीना॒मिन्द्र॑ दु॒र्ता पु॒रामसि॑ । हन्ता॑ दस्यो॒र्मनो॑र्वृ॒धः पति॑र्दि॒वः ॥६॥

98

Índraya sáma gāyata víprāya bṛihaté bṛihát | dharmakṛíte vipaścíte panasyáve || 1 || tvám indrābhibhúr asi tvám súryam arocayaḥ | viśvákarmā viśvádevo mahấñ asi || 2 || vibhrájañ jyótishā svàr ágacho rocanám diváḥ | devás ta indra sakhyáya yemire || 3 || éndra no gadhi priyáḥ satrājíd ágohyaḥ | girír ná viśvátas pṛithúḥ pátir diváḥ || 4 || abhí hí satya somapā ubhé babhūtha ródasī | índrāsi sunvató vṛidháḥ pátir diváḥ || 5 || tvám hí śáśvatnām índra dartá purám ási | hantá dásyor mánor vṛidháḥ pátir diváḥ || 6 || 1 ||

॥२॥ अधा॒ हीन्द्र गिर्व॑ण॒ उप॑ त्वा॒ काम॑न्म॒हः स॑स॒ृज्महे॑ । उ॒देव॒ यन्त॑ उ॒दभिः॑ ॥७॥
वार्ण त्वा॑ य॒व्याभि॒र्वर्ध॑न्ति॒ शूर॒ ब्रह्मा॑णि । वा॒वृ॒ध्वांस॑ं चिदद्रिवो दि॒वेदि॑वे ॥८॥

ádhā hīndra girvaṇa úpa tvā kámān mahấḥ sasṛijmahe | udéva yánta udábhiḥ || 7 || vár ṇá tva yavyábhir várdhanti śūra bráhmāṇi | vāvṛidhvấṅsaṃ cid adrivo divé-dive || 8 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

98

Sing a *Saman* hymn, a *Brhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

Your are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can canceal and lord of heaven, vast as a mountain spread on all sides. 4

O truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथे उरुयुगे । इन्द्रवाहा वचोयुजा ॥९॥
त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनाषहम् ॥१०॥
त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते सुम्नमीमहे ॥११॥
त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥१२॥

yuñjánti hári ishirásya gáthayoraú rátha urúyuge | indravāha vacoyúja 9 tvám na indra bharaṅ ójo nṛimṇám śatakrato vicarshaṇe | á vīrám pṛitanāshāham | 10 || tvám hí naḥ pitá vaso tvám matá śatakrato babhúvitha | ádhā te sumnám imahe. 11 tvám śushmin puruhūta vājayántam úpa bruve śatakrato | sá no rasva suvíryam || 12 || २ ||

(९९) नवनवतितमं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चौ बृहती, समर्चौ सतोबृहती) छन्दः ॥

॥३॥ त्वामिदा ह्यो नरोऽपीप्यन्वज्रिन्भूर्णयः ।
स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥१॥
मत्स्वा सुशिप्र हरिवस्तदीमहे त्वे आ भूषन्ति वेधसः ।
तव श्रवांस्युपमान्युक्थ्या सुतेष्विन्द्र गिर्वणः ॥२॥

99

Tvám idá hyó náró 'pīpyan vajrin bhūrṇayaḥ | sá indra stómavāhasām ihá śrudhy úpa svásaram á gahi || 1 || mátsvā susipra harivas tád īmahe tvé á bhūshanti vedhásaḥ | táva śrávāṅsy upamány ukthyà sutéshv indra girvaṇaḥ || 2 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

With holy songs are yoked to the broad wide-yoked chariot, carrying the resplendent Sun, the two horses moving at the word-signal. 9

O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion. 10

O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give wealth. 12

99

O thunderer, your rich and opulent worshippers—every day, to-day and yesterday have been offering devotion; which you have accepted. Listen to us O resplendent, who offer you praise. May you please come to our dwellings. 1

O Lord of vital faculties, handsome and fair, rejoice, we pray to you. May your votaries come to you. O resplendent, lover of songs, may your glories be exemplary and claim our lauds. 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वर्मूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥३॥
अनर्शरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥४॥
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥५॥
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥६॥

śráyanta iva sū́ryam víśvéd índrasya bhakshata |
vásūni jāté jánamāna ójasā práti bhāgám ná dīdhima || 3 ||
ánarśarātim vasudā́m úpa stuhi bhadrā́ índrasya rātáyaḥ |
só asya kā́mam vidható ná roshati máno dānā́ya codáyan
|| 4 || tvám indra prátūrtishv abhí víśvā asi spŕídhaḥ | aśastihā́ janitā́ viśvatū́r asi tvám tūrya tarushyatáḥ || 5 || ánu te śúshmam turáyantam īyatuḥ kshoṇī́ śíśum ná mātárā́ |
víśvās te spŕídhaḥ śnathayanta manyáve vṛitrā́m yád indra
tū́rvasi || 6 ||

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्र्यावृधम् ॥७॥
इष्कर्तारमनिष्कृतं सहस्कृतं शतमूतिं शतक्रतुम् ।
समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम् ॥८॥

itá ūtí́ vo ajáram prahetā́ram áprahitam | āśúm
jétāram hétāram rathítamam átūrtam tugryāvṛídham || 7 ||
ishkartā́ram ánishkṛitam sáhaskṛitam śatámūtim śatákratum | samānā́m índram ávase havāmahe vásavānam vasū-
júvam || 8 || ३ ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

731694

As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share. 3

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons. 4

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. 5

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augmenter of water. 7

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasuries. 8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(१००) शततमं सूक्तम्

(१–१२) द्वादशर्चस्याम्य सूक्तस्य (१–३, ६–१२) प्रथमादितृचस्य पष्ठयादिसमानामृचां भार्गवो नेमः, (४–५) चतुर्थीपञ्चम्योश्चेन्द्र ऋषी । (१–७, १२) प्रथमादिसप्तर्चा द्वादश्याश्चेन्द्रः, (८) अष्टम्याः सुपर्ण इन्द्रो वा, (९) नवम्या वज्रो इन्द्रो वा, (१०–११) दशम्येकादश्योश्च वाग्देवताः । (१–५, १०–१२) प्रथमादिपञ्चर्चा दशम्यादितृचस्य च त्रिष्टुप्, (६) पष्ठ्या जगती, (७–९) सप्तम्यादितृचस्य चानुष्टुप् छन्दांसि ॥

॥४॥ अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात् ।
यदा मह्यं दीधरो भागमिन्द्रादिन्मया कृणवो वीर्याणि ॥१॥
दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।
असश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जङ्घनाव भूरि ॥२॥

100

Ayáṃ ta emi tanvā́ purástād víśve devā́ abhí mā yanti paścā́t | yadā́ máhyaṃ dídharo bhāgám indrā́d ín máyā kṛiṇavo vīryā̀ṇi || 1 || dádhāmi te mádhuno bhakshám ágre hitás te bhāgáḥ sutó astu sómaḥ | ásaś ca tvám dakshiṇataḥ sákhā mé 'dhā vṛitrā́ṇi jaṅghanāva bhū́ri || 2 ||

प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।
नेन्द्रो अस्तीति नेम उ त्व आह क ईं ददर्श कमभि ष्टवाम ॥३॥
अयमस्मि जरितः पश्य मेह विश्वा जातान्यभ्यस्मि महना ।
ऋतस्य मा प्रदिशो वर्धयन्त्यादर्दिरो भुवना दर्दरीमि ॥४॥

prá sú stómam bharata vājayánta índrāya satyáṃ yádi satyám ásti | néndro astíti néma u tva āha ká īṃ dadarśa kám abhí shṭavāma || 3 || ayám asmi jaritaḥ pásya mehá víśvā jātā́ny abhy àsmi mahnā́ | ṛitásya mā pradíśo vardhayanty ādardiró bhúvanā dardarīmi || 4 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

100

I with my child come here before you along with all nature's bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour. 1

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities. 2

O my companions, eager to put a fight against one's own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, "There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?" 3

"Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend the World's as under". 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आ यन्मा वेना अरुहन्नृतस्यँ एकमासीनं हर्यतस्य पृष्ठे ।
मनश्चिन्मे हृद आ प्रत्यवोचदचिक्रदद्विछशुमन्तः सखायः ॥५॥
विश्वेत्ता ते सवनेषु प्रवाच्या या चकर्थ मघवन्निन्द्र सुन्वते ।
पारावतं यत्पुरुसंभृतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥६॥

á yán mā venā́ áruhann ṛitásyaṅ ékam ā́sīnaṃ haryatásya pṛishṭhé | mánaṣ cin me hṛidá ā́ práty avocad ácikradaṅ chíṣumantaḥ sákhāyaḥ || 5 || víṣvét tā́ te sávaneshu pravā́cyā yā́ cakártha maghavann indra sunvaté | párāvataṃ yát purusambhṛitáṃ vásv apávṛiṇoḥ ṣarabhā́ya ṛíshibandhave || 6 || 4 ||

॥५॥

प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।
नि षीं वृत्रस्य मर्मणि वज्रमिन्द्रो अपीपतत् ॥७॥
मनोजवा अयमान आयसीमतरत्पुरम् ।
दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥८॥
समुद्रे अन्तः शयत उद्ना वज्रो अभीवृतः ।
भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिम् ॥९॥
यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसादं मन्द्रा ।
चतस्र ऊर्जं दुदुहे पयांसि क्व स्विदस्याः परमं जगाम ॥१०॥

prá nūnáṃ dhāvatā pṛíthaṅ néhá yó vo ávāvarīt | ní shīṃ vṛitrásya mármaṇi vájram índro apīpatat || 7 || mánojavā áyamāna āyasím atarat púram | dívaṃ suparṇó gatvā́ya sómaṃ vajríṇa ā́bharat || 8 || samudré antáḥ ṣayata udná vájro abhívṛitaḥ | bháranty asmai saṃyátaḥ puráḥprasravaṇā balím || 9 || yád vā́g vádanty avicetanā́ni rā́shṭrī devā́nāṃ nishasā́da mandrā́ | cátasra ū́rjaṃ duduhe páyāṅsi kvà svid asyāḥ paramā́ṃ jagāma || 10 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

When the lovers of sacred laws approach me, while I sit alone across Nature's Splendour, then my mind within proclaims to my heart, "my friends with their children are calling and crying for me." 5

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin. 6

Now haste severally and individually forward; he, your opponent, is not here who stopped your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy? 7

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer. 8

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it. 9

When the divine speech, the queen, the gladdener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish? 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वाग्स्मानुप सुष्टुतैतु ॥११॥
सखे विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे ।
हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसवे विसृष्टाः ॥१२॥

devíṃ vā́cam ajanayanta devā́s tā́ṃ viśvárūpāḥ paśávo vadanti | sā́ no mandrésham ū́rjaṃ dúhānā dhenúr vā́g asmā́n úpa súshṭutaitu || 11 || sákhe vishṇo vitarā́ṃ ví kramasva dyaúr dehí lokā́ṃ vájrāya vishkábhe | hánāva vṛitrā́ṃ riṇácāva síndhūn índrasya yantu prasavé vísṛishṭāḥ || 12 || ५ ||

(१०१) एकोत्तरशततमं सूक्तम्

(१–१६) षोडशचस्यास्य सूक्तस्य भार्गवो जमदग्निर्ऋषिः । (१–४, ५) प्रथमादिचतुर्ऋचां पञ्चम्याः पाङ्क्तयस्य च मित्रावरुणौ, (५–६) पञ्चम्यास्त्रैष्टुभपादस्य षष्ठ्याश्चादित्याः, (७–८) सप्तम्यष्टम्योरश्विनौ, (९–१०) नवमीदशम्योर्वायुः, (११–१२) एकादशीद्वादश्योः सूर्यः, (१३) त्रयोदश्या उषाः सूर्यप्रभा वा, (१४) चतुर्दश्याः पवमानः, (१५–१६) पञ्चदशीषोडश्योश्च गौर्देवताः । (१–२, ५–१३) प्रथमाद्वितीययोर्ऋचोः पञ्चम्याद्यष्टानाञ्च प्रगाथः (विषमर्चौ बृहती, समर्चौ सतोबृहती), (३) तृतीयाया गायत्री, (४) चतुर्थ्याः सतोबृहती, (१३) त्रयोदश्या बृहती, (१४–१६) चतुर्दश्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

॥६॥ ऋधगित्था स मर्त्यः शशमे देवतातये ।
यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥१॥
वषिष्ठक्षत्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।
ता बाहुता न दंसना रथर्यतः साकं सूर्यस्य रश्मिभिः ॥२॥

101

Ṛídhag itthā́ sá mártyaḥ śaśamé devátātaye | yó nūnám mitrā́váruṇāv abhíshṭaya ācakré havyádātaye || 1 || várshishṭhakshatrā urucákshasā nárā rā́jānā dīrghaśrúttamā | tā́ bāhútā ná daṅsánā ratharyataḥ sākáṃ súryasya raśmíbhiḥ || 2 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily Lauded. 11

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord. 12

101

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice. 1

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun. 2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्र यो वां मित्रावरुणाजिरो दूतो अद्रवत् । अयःशीर्षा मदेरघुः ॥३॥
न यः संपृच्छे न पुनर्हवीतवे न संवादाय रमते ।
तस्मान्नो अद्य समृतेरुरुष्यतं बाहुभ्यां न उरुष्यतम् ॥४॥
प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।
वरूथ्यं वरुणे छन्त्यं वचः स्तोत्रं राजसु गायत ॥५॥

prá yó vām mitrāvaruṇājiró dūtó ádravat | áyaḥśirshā máderaghuḥ || 3 || ná yáḥ sampṛíche ná púnar hávītave ná saṃvādáya rámate | tásman no adyá sámṛiter urushyatam bāhúbhyāṃ na urushyatam || 4 || prá mitráya prāryamṇé sacathyàm ṛitāvaso | varūthyàṃ váruṇe chándyaṃ váca stotráṃ rājasu gayata || 5 || ८ ||

॥७॥ ते हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।
ते धामान्यमृता मर्त्यानामदब्धा अभि चक्षते ॥६॥
आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।
उभा यातं नासत्या सजोषसा प्रति हव्यानि वीतये ॥७॥
रातिं यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।
प्राचीं होत्रां प्रतिरन्तावितं नरा गृणाना जमदग्निना ॥८॥
आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
अन्तः पवित्र उपरि श्रीणानो३ऽयं शुक्रो अयामि ते ॥९॥

té hinvire aruṇáṃ jényaṃ vásv ékaṃ putráṃ tisṛiṇáṃ | té dhámāny amṛítā mártyānaṃ ádabdha abhí cakshate || 6 || á me vácāṃsy údyata dyumáttamāni kártvā | ubhá yātaṃ nāsatyā sajóshasā práti havyáni vītáye || 7 || rātíṃ yád vāṃ arakshásaṃ hávāmahe yuvábhyāṃ vājinīvasū | práciṃ hótrāṃ pratiránt āv itaṃ narā gṛiṇáná jamádagninā || 8 || á no yajñáṃ divispṛíśaṃ váyo yāhí sumánmabhiḥ | antáḥ pavítra upári śrīṇāno 'yáṃ śukró ayāmi te || 9 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वेत्यध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये ।
अधा नियत्व उभयस्य नः पिब शुचिं सोमं गवाशिरम् ॥१०॥

véty adhvaryúḥ pathíbhī rájishthaiḥ práti havyáni vītáye | ádhā niyutva ubháyasya naḥ piba śúciṃ sómaṃ gávāśiram || 10 || 7 ||

॥८॥

बण्महाँ असि सूर्य बळादित्य महाँ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥११॥
बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥
इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।
चित्रेव प्रत्यदर्श्यायत्यन्तर्दशसु बाहुषु ॥१३॥
प्रजा ह तिस्रो अत्यायमीयुर्न्यन्या अर्कमभितो विविश्रे ।
बृहद्ह तस्थौ भुवनेष्वन्तः पवमानो हरित आ विवेश ॥१४॥

bán mahắn asi sūrya bāḷ ādityа mahán asi | mahás te sató mahimá panasyate 'ddhá deva mahán asi || 11 || bát sūrya śrávasā mahắn asi satrá deva mahán asi | mahná devánām asuryàḥ puróhito vibhú jyótir ádābhyam || 12 || iyáṃ yá nícy arkíṇi rūpá róhiṇya kṛitá | citréva práty adarsy àyaty àntár daśásu bāhúshu || 13 || prajá ha tisró atyáyam iyur ny ànyá arkám abhíto vivisre | bṛihád dha tasthau bhúvaneshv antáḥ pávamāno haríta ấ viveśa || 14 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature's Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥१५॥
वचोविदं वाचमुदीरयन्तीं विश्वाभिर्धीभिरुपतिष्ठमानाम् ।
देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दभ्रचेताः ॥१६॥

mata

rudrāṇām duhitā́ vásūnām svásādityanam amṛitasya nábhiḥ |
prá nú vocam cikitúshe jánāya mā́ gā́m ánāgām áditim vadhishṭa || 15 || vacovídam vā́cam udīráyantīm víśvābhir dhībhír upatíshṭhamānām | devím devébhyaḥ páry eyúshīm gā́m á māvṛikta mártyo dabhrácetāḥ || 16 || 8 ||

(१०२) द्व्युत्तरशततम सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्य भार्गवः प्रयोगो वार्हस्पत्यः पावको वाग्निर्वा, सहसः सुतौ गृहपतियविष्ठौ वा तयोरन्यतरो वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥९॥ त्वमग्ने बृहद्वयो दधासि देव दाशुषे । कविर्गृहपतिर्युवा ॥१॥
स न ईळानया सह देवाँ अग्ने दुवस्युवा । चिकिद्विभानवा वह ॥२॥
त्वया ह स्विद्युजा वयं चोदिष्ठेन यविष्ठ्य । अभि ष्मो वाजसातये ॥३॥
और्वभृगुवच्छुचिमप्नवानवदा हुवे । अग्निं समुद्रवाससम् ॥४॥
हुवे वातस्वनं कविं पर्जन्यक्रन्द्यं सहः । अग्निं समुद्रवाससम् ॥५॥

102

Tvám agne bṛihád váyo dádhāsi deva dāśúshe | kavír gṛihápatir yúvā || 1 || sá na íḷānayā sahá devā́m̐ agne duvasyúvā | cikíd vibhānav á vaha || 2 || tváyā ha svid yujā́ vayám̐ códishṭhena yavishṭhya | abhí shmo vā́jasātaye || 3 || aurvabhṛiguvác chúcim apnavānaváda á huve | agním̐ samudrávāsasam ||4|| huvé vātasvanam̐ kavím parjányakrandyam̐ sáhaḥ | agním̐ samudrávāsasam || 5 || 9 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia—I address to men of wisdom—kill not her, the sinless inviolate COW. 15

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her. 16

102

O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. 1

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. 2

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. 3

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke. 4

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firemament, I invoke. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१०॥ आ सवं सवितुर्यथा भगस्येव भुजिं हुवे । अग्निं समुद्रवाससम् ॥६॥
अग्निं वो वृधन्तमध्वराणां पुरूतमम् । अच्छा नप्त्रे सहस्वते ॥७॥
अयं यथा न आभुवत्त्वष्टा रूपेव तक्ष्या । अस्य क्रत्वा यशस्वतः ॥८॥
अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते । आ वाजैरुप नो गमत् ॥९॥
विश्वेषामिह स्तुहि होतॄणां यशस्तमम् । अग्निं यज्ञेषु पूर्व्यम् ॥१०॥

á savám savitúr yathā bhágasyeva bhujím huve | agním samudrávāsasam || 6 || agním vo vṛidhántam adhvarāṇām purūtámam | áchā náptre sáhasvate || 7 || ayám yáthā na ābhúvat tváshṭā rūpéva tákshyā | asyá krátvā yáśasvataḥ || 8 || ayám víśvā abhí śríya 'gnír devéshu patyate | á vájair úpa no gamat || 9 || víśveshām ihá stuhi hótṛīṇām yaśástamam | agním yajñéshu pūrvyám || 10 || 10 ||

॥११॥ शिरं पावकशोचिषं ज्येष्ठो यो दमेष्वा । दीदाय दीर्घश्रुत्तमः ॥११॥
तमर्वन्तं न सानसिं गृणीहि विप्र शुष्मिणम् । मित्रं न यातयज्जनम् ॥१२॥
उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः । वायोरनीके अस्थिरन् ॥१३॥

śīrám pāvakáśocisham jyéshṭho yó dámeshv á | dīdáya dīrghaśrúttamaḥ || 11 || tám árvantam ná sānasím gṛiṇībhí vipra śushmíṇam | mitrám ná yātayájjanam || 12 || úpa tvā jāmáyo gíro dédiśatīr havishkṛítaḥ | vāyór ánīke asthiran || 13 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The one who is like the productive power of creator and like the Lord of grace and showerer of bliss – such a fire-divine, pervading the entire space of firmament, I invoke. 6

At our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abudance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यस्य त्रिधात्ववृतं बर्हिस्तस्थावसंदिनम् । आपश्चिन्नि दधा पदम् ॥१४॥
पदं देवस्य मीळ्हुषोऽनाधृष्टाभिरूतिभिः । भद्रा सूर्य इवोपदृक् ॥१५॥

yásya tridhátv ávritam barhís tasthāv ásaṃdinam |
âpaś cin ní dadhā padám ‖ 14 ‖ padáṃ devásya mīḷhúshó
'nādhṛishṭābhir ūtíbhiḥ | bhadrā́ sū́rya ivopadṛ́ik ‖ 15 ‖ 11 ‖

॥१२॥ अग्ने घृतस्य धीतिभिस्तेपानो देव शोचिषा । आ देवान्वक्षि यक्षि च ॥१६॥
तं त्वाजनन्त मातरः कविं देवासो अङ्गिरः । हव्यवाहममर्त्यम् ॥१७॥
प्रचेतसं त्वा कवेऽग्ने दूतं वरेण्यम् । हव्यवाहं नि षेदिरे ॥१८॥
नहि मे अस्त्यघ्न्या न स्वधितिर्वनन्वति । अथैतादृग्भरामि ते ॥१९॥
यदग्ने कानि कानि चिदा ते दारूणि दध्मसि । ता जुषस्व यविष्ठ्य ॥२०॥
यदत्त्युपजिह्विका यद्व्रश्चो अतिसर्पति । सर्वं तदस्तु ते घृतम् ॥२१॥
अग्निमिन्धानो मनसा धियं सचेत मर्त्यः । अग्निमीधे विवस्वभिः ॥२२॥

ágne ghṛitásya dhītíbhis tepānó deva śocíshā | á devā́n
vakshi yákshi ca ‖ 16 ‖ tā́ṃ tvājananta mātáraḥ kavíṃ de-
vā́so aṅgiraḥ | havyavā́haṃ ámartyam ‖ 17 ‖ prácetasaṃ tvā
kavé 'gne dūtáṃ várenyam | havyavā́haṃ ni shedire ‖ 18 ‖
nahí me ásty ághnyā nā́ svádhitir vánanvati | áthaitādṛ́ig
bharāmi te ‖ 19 ‖ yád agne kā́ni kā́ni cid á te dā́rūṇi dadh-
mási | tā́ jushasva yavishṭhya ‖ 20 ‖ yád átty upajíhvikā
yád vamró atisárpati | sárvaṃ tád astu te ghṛitám ‖ 21 ‖
agníṃ índhāno mánasā dhíyaṃ saceta mártyaḥ | agníṃ īdhe
vivásvabhiḥ ‖ 22 ‖ 12 ‖

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature's bounties and honour them. 16

Nature's bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(१०३) त्र्युत्तरशततमं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः सोभारिर्ऋषिः । (१–१३) प्रथमादित्रयोदशर्चाममग्निः, (१४) चतुर्दश्याश्चाग्नामरुतो देवताः । (१–४, ६) प्रथमादिचतुर्ऋचां पङ्क्त्याश्च बृहती, (५) पञ्चम्या विराड्रूपा, (७, ९, ११, १३) सप्तमीनवम्येकादशीत्रयोदशीनां सतोबृहती, (८, १२) अष्टमीद्वादश्योः ककुप्, (१०) दशम्या हसीयसी गायत्री, (१४) चतुर्दश्याश्चानुष्टुप् छन्दांसि ॥

॥१३॥ अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥१॥
प्र दैवोदासो अग्निर्देवाँ अच्छा न मज्मना ।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य सानवि ॥२॥
यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः ।
सहस्रसां मेधसातावि व त्मनाग्निं धीभिः सपर्यत ॥३॥

103

Ádarṣi gātuvíttamo yásmin vratány ādadhúḥ | úpo shú jātám áryasya várdhanam agníṃ nakshanta no giraḥ ‖ 1 ‖
prá daívodāso agnír devā́ áchā ná majmánā | ánu mātáram pṛithivíṃ ví vāvṛite tasthaú nákasya sā́navi ‖ 2 ‖ yásmād réjanta kṛishṭáyaś carkṛityāni kṛiṇvatáḥ | sahasrasā́m medhásātāv iva tmánāgníṃ dhībhíḥ saparyata ‖ 3 ‖

प्र यं राये निनीषसि मर्तो यस्ते वसो दाशत् ।
स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम् ॥४॥
स दूळ्हे चिद्भि तृणत्ति वाजमर्वता स धत्ते अक्षिति श्रवः ।
त्वे देवत्रा सदा पुरूवसो विश्वा वामानि धीमहि ॥५॥

prá yáṃ
rāyé ninīshasi márto yás te vaso dā́ṣat | sá vīráṃ dhatte agna ukthaśaṁsínaṃ tmánā sahasraposhíṇam ‖ 4 ‖ sá dṛilhé cid abhí tṛiṇatti vā́jam árvatā sá dhatte ákshiti śrávaḥ | tvé devatrā́ sádā purūvaso víśvā vāmā́ni dhīmahi ‖ 5 ‖ 13 ‖

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

103

Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men. 1

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven. 2

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings. 3

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth. 4

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 5

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१४॥ यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नये ॥६॥
अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः ।
उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम् ॥७॥
प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे । उपस्तुतासो अग्नये ॥८॥

yó víṣvā dáyate vásu hótā mandró jánānām | mádhor
ná pátrā prathamány asmai prá stómā yanty agnáye || 6 ||
áṣvaṃ ná gīrbhí rathyàṃ sudānavo marmṛijyánte devayávaḥ | ubhé toké tánaye dasma vispate párshi rádho maghónām || 7 || prá máṅhishṭhāya gāyata ṛitávne bṛihaté ṣukráṣocishe | úpastutāso agnáye || 8 ||

आ वंसते मघवा वीरवद्यशः समिद्धो द्युम्न्याहुतः ।
कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिरागमत् ॥९॥
प्रेष्ठं वो अतिथिं स्तुषेसावातिथिम् । अग्निं रथानां यमम् ॥१०॥

á vaṅsate maghávā vīrávad yáṣaḥ sámiddho dyumny áhutaḥ | kuvín no asya sumatír návīyasy áchā vájebhir āgámat || 9 || préshṭhaṃ u priyáṇāṃ stuhy àṣāvátithim | agníṃ ráthānāṃ yámam || 10 || 14 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His refulgentce. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥१५॥ उदिता यो निदिता वेदिता वस्वा यज्ञियो ववर्तति ।
दुष्टरा यस्य प्रवणे नोर्मयो धिया वाजं सिषासतः ॥११॥
मा नो हृणीतामतिथिर्वसुरग्निः पुरुप्रशस्त एषः । यः सुहोता स्वध्वरः ॥१२॥
मो ते रिषन्ये अच्छोक्तिभिर्वसोऽग्ने केभिश्चिदेवैः ।
कीरिश्चिद्धि त्वामीट्टे दूत्याय रातहव्यः स्वध्वरः ॥१३॥
आग्ने याहि मरुत्सखा रुद्रेभिः सोमपीतये ।
सोभर्या उप सुष्टुतिं मादयस्व स्वर्णरे ॥१४॥

úditā yó níditā véditā vásv á yajñíyo vavártati | dushṭárā yásya pravaṇé nórmáyo dhiyá vájaṃ síshāsataḥ || 11 ||
má no hriṇītām átithir vásur agníḥ purupraśastá eshāḥ | yáḥ suhótā svadhvaráḥ || 12 || mó té risham yé áchoktibhir vasó 'gne kébhiś cid évaiḥ | kīríś cid dhí tvám íṭṭe dūtyàya rātáhavyaḥ svadhvaráḥ || 13 || ágne yāhi marútsakhā rudrébhiḥ sómapītaye | sóbharya úpa sushṭutím mādáyasva svàrṇare || 14 || 15 ||

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. 11

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice. 12

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. 13

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. 14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NOTES

Book 8
Hymns 41-103

अष्टमं मण्डलम्
सूक्तानि ४१–१०३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

NOTES ON BOOK No. 8

Hymn-41

For verse 2, see Nir.X.5.

2. Nabhakasya, नाभाकस्य, of the pain daspiser; See नभाकऽवत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्थात् पञ्चप्राणा मनोबुद्धिश्च स्वसेव यस्याः सा सरस्वती, सत्यावाणी)–*Daya.* On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारम्—Nir. X. 5; also seven kinds of metre or speech: सप्तिभः वाग्भिः "I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhaka at the same time. Let all others be killed." (गिरा गीत्यास्तुत्या, with speech, i.e. song or eulogy, पित्रृणां च मन्मभिः, मननीयैः स्तोमैः, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रशस्तिभिः, at the same time Nabhaka was a seer, ऋषिर्नाभाको बभूव, who in his speech, called him one having seven sisters at the birth of these flowing rivers—यः स्यन्दमानानामासामुपोदये सप्तस्वसारमेनमाह वाग्भिः स मध्यम इति निरुच्यते—He, Varuna, is called one belonging to the middle region; अथैष एव भवति, now this is he himself, नभन्तामन्यके समे, let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—मा भूवन्नन्यके सर्वे ये नो द्विषन्ति पापधियः पापसंकल्पाः — Nir. X. 5.

Nabhakasya, also means "of the sky covered with clouds"—मेघावृतस्याकाशस्य (नाभाकः नभते वधकर्मा–Nigh. II.19).

Pitṛinam, पित्रृणां, of the seasons (ऋतवो वै पितरः —SBr. *II.* 4.1.32. The colour of lighting (विद्युत्) at the beginning of the rainy season (month of *asadha,* आषाढ़) indicates the forth-coming season:

वाताय कपिला विद्युदातपायाति लोहिनी।
कृष्णा सर्वविनाशाय दुर्भिक्षाय सिता भवेत्॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. Mahabhasye. II.3.13).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-42

The hymns have two triplets; verses 1-3 are devoted to Varuna and 4-6 to Asvins. The Ṛsi is *Arcanas* or Nabhaka and the metre anustup.

For Varuna, see earlier notes; he has meted the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the Ṛsi of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the *Jatavedas*; he is able to consume vast forests with his smoke-bannered fires, borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. Arokah-Iva, आरोकाःइव, like wild animals (आरोचमानाः पशव इव—*Sayana*).

Dat-bhih, with teeth (दत्भिः दन्तैः—*Sayana*).

4. Vṛthak, वृथक्=पृथक् diversely. See Yv. XXXIII. 2, where पृथक्, is for वृषक्.

5. Ketavah, ensigns. (केतवः ज्ञापकाः —*Daya.* on Yv. VIII. 40; rays, किरणाः—Yv. XXX. 31; प्रज्ञानानि—Yu. VII. 41; विविध जगतः पृथक् पृथग् रचनादि नियामका ज्ञापकाः प्रकाशकाश्चेपूवरस्य गुणाः —*Daya.*).

6. Dhasim, food (धासिं अन्नम्; क्षुत् धासि इत्यन्न नामसु पाठात्—Nigh. 11.7).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7. **Tarunih,** तरुणीः, tender herbs (तरुणीः ओषधीः).

8. **Janjanabhavan,** जञ्जणाऽभवन्=मल्मलाभवन इति ज्वलति कर्मसु पाठात्—Nigh. I. 17; blazing.

10. **Nisanam,** निसानं=लिहानं=Kisses.

Juhvah, ladle (=स्रुच् ; जुह्वः होमसाधनभूतायाः स्रुचः —*Sayana*).

11. **Uksa,** उक्षः OX; *Uksannaya,* for the eater of the ox.

Vasannaye, वशान्नाय, for the eater of the marrow (वशान्नं यस्यासौ वशान्नः —*Sayana*).

Somaprsthaya, सोमपृष्ठाय= सोमघृत पृष्ठाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपृष्ठाय सोम-पृष्ठो येन तस्मै=अग्नये—*Daya.* on Yv. XX. 78).

13. **Bhrgu-vat,** like Bhrgu, as by Bhrgu (Bhrgu=man of distinction (भृगव इति पदनाम—Nigh. V. 5) विद्यायाऽविद्याया भर्जका निवारकाः, the one who dispels ignorance by his enlightenment.—*Daya.* on I.143.4; I.127.7.

Manusvat, मनुष्वत्, by Manus; by intellectuals.

Angirasvat, अंगिरस्वत्, by men of vitality.

14. **Agni,** thou art killed by Agni, a sage by a sage, a saint by a saint and a friend by freind, See Ait. Br. I. 16 : "For thou, O Agni, by Agni, sage by the sage, good by the good," (he says); one is a sage, the other a sage; one is good, the other good. "Friend with friend thou art enkindled" (he says); he is his own friend in that Agni is Agni's (अग्ने अग्निना विप्रो विप्रेण सन्त्सतेति विप्र इतरो विप्र इतरः तन्नितरः सन्नितरः सखा सख्या समिध्यस इत्येष ह वा अस्य स्वः सखा । यदग्निरग्नेस्तं मर्जययत सुकृतुं पुरोयावान माजिष—Ait. Br. I. 16).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

16. Rohit-asva, रोहिदश्व, driven as if on red horses (one who has red horses).

18. Angirastama, अंगिरस्तम, most vital among vital forces.

19. Manisinah, मनीषिणः, intellectuals (मनस ईश्वराः —*Sayana*).

Medhirasah, मेधिरासः, men of wisdom (मेधाविनः —*Sayana*).

Dhibhih, with actions and thoughts (धीभिः कर्मभिः —*Sayana*).

Admasadyaya, for the attainment of food; for the furtherance of their property (अद्मसद्या अन्नस्य भजनाय—*Sayana*).

28. Sahaskṛta, procured by mechanical strength; i.e. by the process of attrition (सहस्कृतः सहस्राबलेन कृतश्चासि—*Sayana*).

29. Dhasim, food (धासिं अन्नं हविः —*Sayana;* Nigh. II. 7).

31. Siram pavaka-socisam, शीरंपावकशोचिषं —(Praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्), it rests through all (अनुशायिनमिति वा) or pervades all (आशिनमिति वा—Nir. IV. 14).

32. Sardhan, doing with speed, boldness of force (शर्धन् बलं कुर्वन्— *Sayana*; वेगं कुर्वन्—*Venkata*).

Hymn-44

The hymn is devoted to Agni, the Ṛsi is Virupa Angiras.

2. Suktani, सूक्तानि, Su+uktani, sweet spoken words.

5. Haryata (vocative), O propitious one. O 'amiable one; O

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

beloved (हर्यत कामयमान—*Sayana*).

6. Rtvijam, the priest (ऋत्विजं ऋतौ यष्टव्यम्, i.e. one that is to be adored in due season; see I. 1. 1., also ऋतुयष्टारं, i.e. one who offers in due season (*Sayana* on V. 22. 2).

7. Kavikratum, him by whom the rites are performed (कविक्रतुं क्रान्तकर्माणम्); the wise; possessing sharp intellect; omniscient (क्रान्तप्रज्ञ, सर्वज्ञ—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सकलविद्यायुक्ता क्रतुः प्रज्ञा कर्म क्रमदर्शनं वा यस्यतम्—*Daya.* on Yv. IV. 25; अग्निं=भौतिकम् on III. 2.4; कवीनां विदुषां क्रतुः प्रज्ञाकर्म वा क्रतुवता यस्य स तम्—*Daya.* on III. 27. 12).

Kavi, कवि, wise. He is so called because his presence is desired (√कम्), or the word is derived from √कव्, to praise (कविः क्रान्तदर्शनो भवति कवतेर्वा—Nir. XII. 13, on V. 81.2).

9. Santya, O giver of good (सन्त्य भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat.* सत्.=benevolent, kind.

11. Risatah, those who injure (रीषतः=रिषतः हिंसकान्—*Sayana*) (रिष हिंसायाम्; रिषे=रेषणाय, हिंसकाय Nir. X. 45; cf. VII. 34. 17; V. 41.16, usually occuring with Ahirbudhnya.

13. Urjah, ऊर्जः, food (usually energy, or fuel) (ऊर्जः अन्नस्य—*Sayana*; from ऊर्क=अन्न, Nigh. II.7)

Urjah-napatam, source of energy, son of food.

14. Agne, O fire of spirituality.

Barhisi, बर्हिषि यज्ञे; in the hearts.

Devaih, divine attributes.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

16. **Apam retansi,** seeds of aquatic life, (अपां रेतांसि स्थावर जंगमात्मकानि भूतानि—*Sayana*); the seed of waters, the movable and immovable productions of the creative waters.

21. **Sucivrata-tamah,** the purest offerer; extremely pure in functions (शुचिव्रततमः अतिशयेन शुद्धकर्मा—*Sayana*).

23. **Yat syam aham tvam, tvam va gha sya aham,** If I were thou or thou wert I; or if I were rich like you or you were poor like me.

24. **Kam,** कम्=च=and=cum.

Vibhavasuh, rich in splendour (विभावसुः दीप्तिर्धनः —*Sayana*).

25. **Dhrtavrataya,** to the observant of pious rites (धृतव्रताय धृतकर्मणे —*Sayana*).

Vasrasah girah, my loud praises; (वाश्रासः वाशनशीलाः गिरः स्तुतयः — *Sayana*).

26. **Visvadam,** all-consuming; all devouring; the devourer of entire oblation (विश्वादं सर्वस्य हविषोऽत्तारम्—*Sayana*).

Puru vepasam, the performer of numerous acts (पुरुवेपसम् बहुकर्माणम्—*Sayana*).

27. **Stomaih,** स्तोमैः praises (स्तोत्रः)

28. **Santya,** see note on verse 9. (सन्त्य भजनीय, adorable even *phala-prada*, फलप्रद, or giver of success).

सन्त्य (vocative)—I.15.12; 36.2; 45.5; 9;III. 21.3; V.51.3; VIII.19.26; 44.9; 28.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

29. Adma-sat, seated at the oblations; see *Adma-Sadyaya* : VIII.43.19.

अद्मऽसत् — I.124.4; VIII. 44.29

अद्मऽसवः — VI. 30.3

अद्मऽसदाम् — VII.83 7

अद्मऽसद्याय — VIII.43.19

अद्मऽसद्वा — VI. 4.4.

30. Kave, O wise (कवे क्रान्तकर्मन् !—*Sayana*).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मृध्रेभ्यः हिंसकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14; III.21 and IV.2 respectively.

1. Anusak, आनुषक्, it is the name of a series in succession (आनुषग् इति नामानुपूर्वस्य । अनुषक्तं भवति —Nir. VI.14). Also आनुषक् आनुकूल्ये.

Strnanti barhih anusak, स्तृणन्ति बर्हिः आनुषक्, they spread the grass successively.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For *Anusak*, आनुषक्, see : I.13.5; I.52.14; 58.3;72.7; II.6.8; III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10; 9.1; 16.2; 18.2; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII. 44.8 etc.

(आनुषक्=अनुकूलं, II.6.8; अनुकूलतया I.58.3; आनुकूल्ये VI.48.4—*Daya.*).

2. Prthuh svaruh, broad their sacred shaving पृथुः स्वरुः ; *Svaru* is not explained by Sayana; it is the first shaving or splinter from the sacrificial post—*Wilson.* See *Katyayana*, VI. 4.12; VI. 9.12.

स्वरुः —IV.6.3; VIII 45.2; स्वरूणां VII.35.7.

Svarum, the giver of heat; the sun (स्वरुं तापकमादित्यम् —*Daya.* On I.92.5; *Svaruh* = स्वरुः उपदेष्टा, the instructor, *Daya.* on IV.6.3; *Svarunam*, स्वरूणां = यज्ञशालास्तम्भशब्दानाम्—of the sound coming from the sacrificial post); स्वृ शब्दोपतापयोः—Unadi I 10 (स्वरुः - स्वर्यन्त उपतप्यन्ते प्राणिनोऽनेनेति स्वरुः वज्रं वा).

3. Ayuddhah, Unopposed powerless to combat (अयुद्धः इत् प्रागयोद्धैव). See also I.32.6. (अयोद्धेव०).

5. Apsah na, like a stately elephant (अप्सः न दर्शनीयोगज इव—*Sayana*; *apsah* is also beautiful lightning. See Nir. III.5 and V. 13 for अप्सस् (निरिणीते अप्सः—I.124.7; अप्स इति रूपनाम—Nigh III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty; it is derived from the negative of √प्सा, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (*Sakapuni*). In "whatever forbidden food." *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word '*apsarah*', one who possesses a beautiful person (Nir. V. 13).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Girih, गिरिः, cloud—Nigh. I.10.

7. Svasvayu, स्वश्वयुः, borne by excellent vital energies, desirous of gallant steeds (स्वश्वयुः कल्याणमश्वमिच्छन्—*Sayana*).

8. Vajrin, वज्रिन्, O strong and resolute.

13. Gayam, गयम्=गृहम् (गयं गृहमिवो उपद्रवेभ्यो रक्षकम्).

Adarinam, the opener (आदारिणं आदर्त्तारम्—*Sayana* cf. VIII. 24.4).

Arujam, आरुजम्, guarding from harm.

14. Panim, the trader; barterer, (see I.33.3. also).

15. Vedah, वेदः, wealth; treasure (*Nigh.* II.10; see VII.15.3).

Revan, रेवान्, opulent (रेवान् धनवान्—*Sayana*).

Adasurih, the miser, one who does not give alms (अदासुरिः अदानशीलः—*Sayana*).

20. Rambhah, रम्भः and **pinakam,** पिनाकम्, are synonyms of staff. *Rambhah*, i.e. people grasp it: We grasped thee as decrepit people their staff (आ त्वा रम्भं न जिव्रयः ररम्भ). The sense is that we lean on thee as decrepit man on their staff (रम्भः पिनाकमिति दण्डस्य। रम्भ आरभन्त एनम्। आरभामहे त्वा जीर्णा इव दण्डम् —Nir. III.21).

24. Goparinasa, by sincere dedication; also by the Soma mixed with milk (गोपरीणसा गव्येन पयस संमिश्रितेन सोमेन—*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Gaurah—Buffalo (*Wilson*); deer (गौरः मृगः, deer or a beast—*Sayana*).

26. Kadruvah, pertaining to Kadru,—the name of a Ṛsi; a sincere seeker; *Kadru* is also pitcher. *Kadruvah* word does not occur anywhere else in the Ṛgveda.

27. Yadau, यदौ, from *Yadu*, people toiling hard. See earlier notes on *Yadu*.

Turvase, तुर्वशे, from तुर्वश, Turvasa; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma*, *artha*, *kama*, and *moksa*.

Ahnavayyam, अह्नवाय्यम्, day to day miseries. Name of an enemy (*Wilson*; *Sayana*). The word does not occur anywhere else in the Ṛgveda. Macdonell and keith have taken no note of it. Also *ahnu*= he prevailed indisputable in battle.

Turvane, in the combat or battle (तुर्वणे संग्रामे—*Sayana*).

29. Ṛbhuksanam, ऋभुक्षणम्=महान्तम्, mighty; see earlier notes:

ऋभुक्षणः — VII.48.1; X.92.11; (vocative); IV.37.3; 5; 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

ऋभुक्षणम् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुक्षाः (Nigh. III.3; महन्नाम; Nir. IX. 3; king of the Ṛbhus).

Tugrya-Vrdham, तुग्र्यावृधम=तुग्र्यऽवृधम्,, augmenters of water (उदकस्य वर्धयितारम्—*Sayana*; तुग्र्या=water, Nigh. I.12).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. Trisokaya for attaining three splendours; for the one with triple splendour (see also X.29.2); for *trisoka* or for people of three regions. (त्रिशोकाय त्रिशोकनामर्ष्यर्थम्—*Sayana*), Trisoka being the name of an ancient mythical Rsi (I.112.12; VIII.45.30; also Av. IV. 29.6). A Saman or chant, named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—*Macdonell* and *Keith*.

Also the one who has regrets for being involved in malicious qualities, actions and temperaments (त्रिषु दुष्ट गुणकर्मस्वभावेषु शोको यस्य विदुषः सः —*Daya.* on I.112.12).

Girim, cloud (गिरिं मेघम्—Nigh. I.10).

37. See Nir. IV 2. O men, what friend has said, "Unprovoked I have killed my friend? Who flies from us."=Here the word मर्या, *marya*, is synonym of man, or it may be a synonym of boundary (since boudary is settled by men). (मर्या इति मनुष्यनाम मर्यादाभिधानं वा स्यात् मर्यादा मर्यैरादीयते). Boundary is the line of division between two bounded places (मर्यादा मर्यादिनो विभागः).

Methati (मेथति) means to provoke (मेथतिराक्रोशकर्मा—Nir. IV.2).

Hymn-46

1. Tva-vatah vayam smasi, त्वाऽवतः वयं स्मसि "We belong to one like thee; since none other is like Thee, we are Thine."

8. Nrbhih, from men from foes (नृभिः नृभ्यः शत्रुभ्यः —*Sayana*).

9. Taruta, the deliverer from enemies (तरुता शत्रूणां तारकः—*Sayana*).

12. Visve manusa, all men; all priests associated with men (विश्वे

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सर्वेभ्यश्चयंवादयः मानुषा मनुष्य सम्बन्धिनः —*Sayana*).

14. Vah—वः=यूयं=you all (*Sayana*); or for your sake (वो युष्माकं हिताय—*Sayana*).

Vaco yatha, वचो यथा, in your words, or, i.e. in the Gayatri or Tristubh metre (वचः वाग्युष्मदीया यथा येन प्रकारेण प्रवर्त्तते गायत्र्या त्रिष्टुभा वा—*Sayana*).

15. Nunam-atha, नूनमथ; it is not नूनमद्य (नूनं+अद्य) as mistaken by *Sayana*.

16. Athyatha (अति+अथ); it is not अद्यापि or अप्यद्य as mistaken by *Sayana*.

17. Visva-manusam marutam iyaksasi, thou art worshipped of all men: thou showest favour to all men and the Maruts; or to the Maruts who are known to all men (cf VI. 49.4).

18. Ajmabhih, with streaming trains of clouds; along with vehemently flowing waters (अज्मभिः बलैः बलकरैरुदकैः —*Sayana*); *ajman* is also गमनम् cf. I 112.17; also *sangrama*=अज्म=combat, Nigh. II.17; cf. I.112.17)

19. Codayat mate, O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (चोदयन्मते। चोदयन्ती धनं प्रेरयन्ती मतिर्यस्य सः—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षुः चोदयन्मति, having the mind as its instigator.

20. Bhujyum purvyam (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyam*, going before in the battle and *Bhujyum* the preserver of all. (पूर्व्यं संग्रामेष्वग्रतो गन्तारं; भुज्युम्—"भुज्पालने", सर्वस्व रक्षकम्—*Sayana* on VIII.22.2); also भुज्युं भोजयितारम्; पूर्व्यं प्रवृद्धम् —*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21. **Ivat**, ईवत्=गमनवत् गवादिलक्षणम्, such, so great.

Purtam adade, पूर्तं आददे, would receive this complete gift.

Vasah, वशः, god-depending; having reliance in God. (कामयमानाः—विद्वज्जन—*Daya.* on I.129.1).

Prthusravas, possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with Vasa, वश—I.116.21; VIII.46.21. In the present verse, it refers to the generosity of पृथुश्रवस कानीता. For the episode, see the Sankhayana Srauta Sutra.

Asvyah, अश्व्यः=अश्वपुत्रः, if refers to *vasa* as the son of *Asva*. (See I.112.10; 116.21; VIII.8.20; 24.14; 46.21; 23; 50.9; X.40.7).

Kanite, loving Lord. The word occurs twice in this hymn also:

कानीतस्य—VIII.46.24.

कानीते —VIII.46.21.

27. **Aratve**, अरट्वे for the courteous (the term occurs nowhere else in the Rgveda).

Akse, अक्षे, for the liberal.

Nahuse, नहुषे, for men.

Sukrtvani, सुकृत्वनि, determined to perform noble deeds.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Pṛthusravas or other Kings.

सुकृत्वनि — VIII.46.27

सुकृत्वने — VIII.13.7

नहुषः — I.122.8; 10.11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्याणि — IX.88.2

नहुष्येभिः — IX.91.2

28. Asvesitam, inspired by vital energies (or horses) (अश्वेषितं अश्वैः प्रापितम्—brought by horses—*Sayana*).

Rajesitam, रजेषितम्, brought by camels or mules (रजः शब्देनोष्ट्रो गर्दभी वोच्यते—*Sayana*; *Venkata*).

Sunesitam, शुनेषितम्, brought by dogs.

Ajma, food (अज्म अन्नम्—*Sayana*, Nigh. II.7).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-47

The Adityas, as well usas (उषस्, dawn) are the deities. Various self-luminary bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the *Prakṛti* is the mother of Mitra, Aryaman and Varuna (9) The Adityas give us cattle, milch kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, *tri*, the three), the Adityas, and the *usas* help in eradicating these evils (13-16) Usas is invoked to get rid of evil dreams, ill-omened dreams (14-18).

Anehasah vah Utayah su utayo va utayah, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids (अनेहस: व: ऊतय सुऽऊतयः व: ऊतयः).

4. Visvasya gha it, विश्वस्य घ इत्, of every one (who does not offer sacrifice; सर्वस्याप्ययष्टु:—*Sayana*).

6. Parih-vṛta it ana, परिह्वृता इत् अना, by painful means; by observing penance etc. (परपीडितेनैव तपो नियमादिना—*Sayana*).

Ana janah, the living man; the man that breathes (अना प्राणयुक्ता जन: —*Sayana*); one endowed with life; cf. IV. 30.3. विश्वे च न इह अना त्वा—*Sayana*—"Verily men succumb through the loss of wealth given by you"—*Wilson.*

Asha vah (आश व:), swiftly moving (आशव: शीघ्र गमना: According to the *Pada-Patha* आश and व: are separate terms, but Sayana in interpreta-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tion has combined into one आशवः).

7. Sa-prathah sarma, सऽप्रथः शर्म=समान प्रथनाः सर्वतः पृथुभूता वा शर्म सुखम्; You have given great (सप्रथः) happiness (शर्म).

Tam tigmam, that fierce or harsh (तिग्मं तीक्ष्णं).

Tyajah, wrath, anger (त्यजः क्रोधनामैतत्—*Sayana*).

9. Revatah, (*Nigh.* II.13) wealthy; rich (रेवतः धनवतः —*Sayana*)

Aryamnah, अर्यम्णः, of Aryaman; of the vital wind.

10. Tridhatuh, Three *gunas*; three elements; three-fold.—the three, cold (शीत), heat (आतप) and moist or wet wind (वात), (See VI.67.2 in connection with वरूथ्यम्—शीतवातातपानां वारयितृ; also त्रिवरूथ—VIII.18.21—शीतातपवर्षाणां निवारकम्—*Sayana*). According to Dayananda we have: त्रिधातवः (1)—सत्व, रजस् तमस्, (V. 47.4) three elements; (2) अस्थि, मज्जा, वीर्य —Yv. XXI. 37). (bone, marrow and semen).

त्रिवरूथः (three abodes)—1. शीत (cold), उष्ण (hot) and वर्षा (moisture)—(VI.46.9).

2. भूमि. (ground), अधः (underground), अन्तरिक्ष (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निकृष्ट (worst)—(VI.15.9).

4. आध्यात्मिक (spiritual), आधिदैविक (mental), and आधिभौतिक (physical) Yv. XV.1) pleasures.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. Rains, winter and summer (V.4.8).

11. Sutirtham, secure destination (सुतीर्थं शोभनावतार प्रदेशम्—*Sayana*); secure place to land (घाट) by the side of river.

Spasah, स्पशः, visible, shore (स्पशः स्पष्टाः, स्थिताइत्यर्थः—*Sayana*); from √स्पश्, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा कूलस्थः पुरुषोऽधोगतमुदकं जिज्ञासुस्तत्रस्थं मनुष्यं वा—*Sayana*).

12. Na avayai na upayai (न अवयै न उपयै), neither to threaten nor to assail us; nor to him who threatens or assails us. (अवयै हिंसितु भवगच्छते, उपयै उपगच्छते—*Sayana*).

13. Trite aptye, त्रिते आप्त्ये, Trita Aptya was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—*Trite Aptye asmat are dadhatana*, keep it far from us in Trita Aptya (*Roth*), *are* (आरे) means far or at a distance (आरे दूरे—*Sayana*).

14. Tritaya Aptyaya para vaha, त्रिताय आप्त्याय परा वह, keep it far away for Trita Aptya.

The Asvalayana Grhya Sutras prescribe the verses 14-15 to be recited after an unpleasant dream.

Trita-Aptya are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. Niska, gold or gold ornament; *niska*, is also a gold coin. (4 *Survarnas*=1 *Niska*). See:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निष्कऽग्रीव—V.19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2.

निष्कग्रीव: —निष्कं चतुस्सौवर्ण-प्रमितमाभूषणं ग्रीवायां यस्य स: —*Daya.* on V.19.3; निष्कं सुवर्णाऽऽभूषणम्—*Daya.* on II.33.10; निष्कान् सौवर्णान् अश्वान् तुरङ्गान्—*Daya.* on I.26.2).

16. Tad-annaya, let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नाय। यदेवजागरावस्थायां भोजयत्वेन प्रसिद्धं मधुपायसादि स्वप्नेऽपि भोक्तृ इत्यर्थ: —*Sayana*).

17 Kalam, कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the Ṛgveda.

Safam, शफम्, hoof (or bones etc. as unfit). See Taittiriya Sam VI.I.10; here शफ=1/8 of the value of a cow, and कला as very small portion in the sale and purchase of Soma or कला=1/16 of the value of a cow. The word शफम् does not occur anywhere else in the Ṛgveda; though we have

शफऽप्रारुज: — X.44.9

शफऽप्रारुजम् — X.87.12

शफऽच्युत: — I.33.14

शफम् — VIII.47.17

शफऽवत् — III.39.6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शफात् — I.116.7; 117.6

शफानाम् — 163.5; V 6.7

शफोऽइव — II.19.3.

(शफेषु गवादि खुर चिह्नेषु च्युतः पतित आसिक्तो यः सः शफच्युतः —*Daya.* on I.33.14); शफात् खुरात्, शंफणति प्रापयतीति शफोवेगस्तस्माद्वा— *Daya.* on I.117.6; शफानां शं फणति तेषां (वेगानाम्)—*Daya.* on I.163.5).

Hymn-48

For verses 7 and 10, See Nir. 7 and VI.4 respectively.

The entire hymn is devoted to *Soma*; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The Soma, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink *Soma*, (3); It becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King Soma prolongs our life (7). Soma blesses us for our welfare, (8) and is the guardian of our bodies (9). Soma has been placed within us (10). When the mighty Soma climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to Soma (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. **Srausti-iva,** like the swift one (श्रौष्टी । श्रुटीति क्षिप्रनाम । तत्सम्बन्धी श्रौष्टी । क्षिप्रगाम्यश्वः —*Sayana*); like the swift moving horse.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7. **Ahani-iva vasarani**—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Days (वासराणि) are so called because they are of different courses (वासराणि वेसराणि विवासनानि गमनानीति वा), or they are bright, or they pass away.

9. **Vasyah,** best of all (वस्य: श्रेष्ठान्).

10. **Rdudarena sakhya saceya,** ऋदूदरेण सख्या सचेय, *Ṛdu-udara* means Soma; its inside (उदर) is soft, or it is soft inside the man. (ऋदूदर: सोम: । मृदूदर: । मृदूदरेष्विति वा—Nir. VI.4).

12,13. **Pitarah,** parents.

14. **Nidrah,** dreams (निद्र: स्वप्ना: —*Sayana*).

Visvaha, विश्वह, always; all the days (विश्वह सर्वेष्वप्यह:सु —*Sayana*).

Vayodhah, the giver of food (वयोधा: वयोऽधा: अन्नदाता—*Sayana*).

Hymns-49-59

The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the Ṛgveda from 49-59, are commonly known as the *Valakhilyam*, वालखिल्यम्. Their Ṛsis and Devatas are as follows:

Hymn	*Ṛsi*	*Devata*	*No. of verses*
49 (i)	Praskanva	Indra	10
50 (ii)	Pustiguh	Indra	10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Kṛsah	Praskanva —Danam	5
56 (viil)	Prsadhrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the ṛsis belong to the family of Kanva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificience of Praskanva), the *devata* of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The *Bṛhaddevata* takes notice of only 8 hymns (VIII, 49-56); "Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54. 3-4) is addressed to Visvedevah. The last verse (अचेत्यग्निः, 56.5) is to Agni, but the ending of this verse दिवि सूर्यो अरोचत is devoted to the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sun." The *Bṛhaddevata* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the Kashmir Khila collection, which (Chapter III. 1-14) only contains the first eight (VIII.49-56), introduced with the words बालखिल्याः परेऽष्टौ (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanasas* and *Apam* as follows: ये नखाः। ते वैखानसाः। ये वालाः, ते वालखिल्याः। यो रसः सोऽपाम्। (from the intent determination of Prajapati were born Vaikhanasa seers from *nakha*, nails; Valakhilya seers from Vala (वाल) or hairs, and the marine creatures like tortoise (kurma) from the body sap or essence—प्रजापतेः सत्यसंकल्पात् तत्सकल्पानुसारेण तत्तद्वस्तूत्पद्यते; तस्यशरीरस्य ये नखाः प्रासंस्ते वैखानस नामका मुनयोऽभवन्। ये च शरीरवालाः केशास्ते वालखिल्य नामका मुनयोऽभवन्। यः शिरस्य रसः सारांशः सोऽपां मध्ये काश्चित् कूर्मोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the Ṛgveda, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the Ṛgveda (अभिन्ने खिल्ये निदधाति देव्युम्—VI.28.2; खिल्ये खण्डेषु भवे—*Daya.*) in which it is said that God places the worshipper on an unbroken khilya (अभिन्ने खिल्ये), and he accordingly conjectures the reading अखिल्य भिन्ने, the land unbroken by barren strips. According to Oldenberg, *Khilya* means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to Khilyas in the Ṛgveda is X 142 3. (उत खिल्या उर्वराणां भवन्ति). These are the only two places where the word Khilya occurs in the Ṛgveda (VI.28.2; and X.142.3). The words *Vaikhanasa* and *Valkhilya* do not occur in the Ṛg. text.

In the *Sarvanukarama* (Index) of the Ṛgveda, there is no reference to the hymn 58, (५८ सूक्तविषये सर्वानुक्रम सूत्रं नास्ति).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Khila-hymns in Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रयिर्नय: पितृवृत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indravaruna*; for them, we have a reference in the Brhaddevata (III.119) as follows : दशाश्विनानीमानीति इन्द्रावरुणयोस्तुति: । This eleventh Khila, devoted to Indra-Varuna appears as the eleventh Valakhilya Hymn VIII. 59 (xi), the seer of which according to the *Sarvanukramani* is *Suparna*. This collection of the eleven Khila hymns in the Book I is spoken of in the *Rgvidhana* I.20.3 as the eleven purifying *Suparna* Hymns (सौपर्णानि पवित्राणि सूक्तान्येकादश). Of the ten Asvin Hymns, we know only the Pratikas of two (viz. शाश्वद्विवाम—of the first, and one of the others प्रधारायन्तु मधुनो घृतस्य).

Valakhilya and the Aitareya and Kausitaki Brahmanas—The Valakhilya hymns have been used at several places in the Aitareya Brahmana, usually along with the Nabhanedistha (नाभानेदिष्ट), Vrsakapi (वृषाकपि) and Evayamarut (एवयामरुत्): V.15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The Kausitaki Brahmana of the Rgveda school also refers to the Valakhilyas (xxx 4; xxx 8): I shall quote the latter one : "Having recited the strophe and anti-strophe, he recites the Valakhilyas; the strophe and antistrophe are the body, the Valakhilyas the breaths; these breaths are not separated (from the body). They say "why are they (called) Valakhilyas?" That which is not in contact in two fields, they call *Khila*; these breaths are a hair (बाल) in breath and are not separated; therefore are they Valakhilyas.

Padapatha (पदपाठ)—Just as the Pada Pathas are available for other Rg .Hymns, similarly they are also available for the Valakhilyas. This also shows that reverence to the Valakhilyas was shown as much as to the other Rg. Hymns. Dayananda in his Caturved Visaya Suci चतुर्वेद विषयसूची, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पदार्थविद्या), as the usual subject matter.

Arguments against these Hymns—

Sayana in is his commentary has not commented on the Valakhilya Hymns. The Sayana Commentary, edited by the Vaidika Samsodhana

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mandala, Tilak Maharastra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhava has commented on the Mandala VIII of the Ṛgveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson's and Griffith' translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson's Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the Ṛgveda : नीपातिथिम्, पुष्टिगो, श्रुष्टिगो, सांवरणो, पार्षद्वाणः, दस्यवेवृक, पूतक्रतु, पूतक्रता, ऋजूनस्, दशोण्य, दशशिप्र, शीष्ट ।

Hymn-49

The Ṛsi is *Praskanva*; प्रस्कण्व; the deity Indra and the metre is Pragatha (the odd line *Bṛhati* and the even *sato-bṛhati*).

2. Satanika-iva, शतानीकाइव, like a weapon with a hundred edges (Cowell); with a hundred hosts (*Griffith*); with a large number of armies of enemy (शतानीकेष अपरिमितान्येव रिपु-सेन्यानि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dhṛsnuya, धृष्णुया, with boldness.

Dasuse, दाशुषे, for the charitable person; for the offerer.

Gireh rasah, गिरेः रसाः, like the water brooks from a mountain as water-streams from clouds (गिरि=मेघनाम=पर्वत, Nigh. I.10).

Vṛtrani, वृत्राणि, sins,evils, nescience.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. **Girvanah,** गिर्वणः, O, the one praised by the speech of devotee (गिर्वणः गोभिर्वननीयेन्द्र; Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

Madah, exhilarating (मदाः हर्षकराः).

Apo na okyam sarah, as waters flow to a lake, the reservoir.

Indavah, exhilarating; pleasing; the soft-hearted one (Soma juice);

4. **Anehasam,** always protecting, incomparable, matchless; free from sins.

Pratarnam, capable of taking across through difficulties; helpful (प्रतरणं प्रवर्धनम्); strengthening;

Vivaksnan, pleasing; swelling, praise worthy, energy giving, (विवक्षणं अतिशयेन स्तुत्यम्).

Ksudra-iva, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुद्रेव दीनेभ्य इव).

Dhṛsat =dṛsad (दृषद्=घृषद्=millstone).

Kirasi nah Ksudreva dhrsat, scatter thy gifts over us, even as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

Tmana=atmana, त्मना=आत्मना, but itself (स्वयमेव).

5. **Stomam,** to our laud (*Griffith*); to our praise (Cowell).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hiyanah, urged on (ह्रियानः प्रेर्यमाणः).

Sotṛbhih, by the Soma-pressers (सोतृभिः सोमाभिषवकर्तृभिः).

Dhenavah, words or speech; cows; milk-products.

6. Udri-iva avatah, उद्री ऽइव अवतः, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव। उदकान् उदकवान् अवतो न कूप इव स यथा सस्यादि सेकत्रे जल क्षरति तद्वत्) *udriva*=one with the raised mouth.

Vibhutim aksita-vasum, विभूतिमक्षिता वसुम्, prosperity with unfailing wealth.

7. Asubhih, with swift ones, with speeds (आशुभिः शीघ्रगामिभिः with speedy horses, शीघ्रगामिभिरश्वैः). *Ugrebhih,* with mighty ones (उग्रेभिः उद्गूर्णबलैः Indras horses are said to be swift and mighty ones.

8. Harayah, steeds coursers; horses; rays.

Asavah, आशवः, speedy.

Vata-iva prasaksinah, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिणः वायव इव प्रकर्षेण संगच्छमानाः).

Manusah apatyam, Manu's seed (*Griffith*); race of Manu (मनुषः मनोः अपत्यं अपतनहेतुं यजमानम्) man, the house-holder or Yajamana.

Pariyese, encircles (परीयसे सर्वत आगच्छसि).

Visvam svardṛse, whole heaven becomes visible: (विश्वं स्वः स्वं स्वर्लोकं

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दृशे द्रष्टुमिच्छसि).

9. **Medhyatithi,** mendicant, a seer of this name (मेध्यातिथि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिथिम् मेध्या: संगमनीया: पवित्रा अतिथयो यस्य तम्—शिल्पिजनम्—*Daya.* on I.36.17; मेध्यैरतिथिभिर्युक्तोऽध्यापक:—*Daya.* on I.36.10; पवित्रै: पूजकै: शिष्यवर्गयुक्तो विद्वान्—*Daya.* on I.36.11).

Nipatithim, the name of a seer (नीपातिथिम्); leading ascetic; the respectable person who shows the right path.

नीपऽअतिथिम्—VIII.49.9

नीपऽअतिथौ—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places.

The hymn VIII. 34 of the Rgveda is also assigned to this Rsi by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

10 For *kanva* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

Pakthe, in the one matured in experience; in *paktha* (पक्थ), a favourite of the Asvins. Name of a king in mythology. Paktha is also the name of a people (VII.18.7); as one of the tribes that opposed the Trtsu-Bharatas (तृत्स भरत) in the *Dasarajna* (दाशराज्ञ) of battle of the ten Kings. In the three passages of the Rgveda (VIII.22.10; 49.10; X.61.1), a Paktha is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu,* whose tribe, the *Purus,* were aided by the Pakthas in their unsuccessful onslaught on Sudas (सुदास्). In the third passage, he seems specified as Turvayana (तूर्वयाण), and appears

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as an opponent of Cyavana (च्यवान). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (*Macdonell* and *keith*).

Dasavraja, (दशव्रज) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

Gosarya, (गोशर्य), the name of a kastriya; the name of a protege of the Asvin (VIII.8.20; 49.10; 50.10). See earlier note. *Go* (गो)=string of a bow; *sara* (शर)=arrow; *gosarya*, for a trained archer.

Hymn-50

1. Sakram, शक्रम्, All-potent, almighty Lord; an epithet of Indra.

Sahasrena-iva manhate, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Sunvate, सुन्वते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Suradhasam, precious wealth (सुराधसं शोभनधनोपेतम्).

2. Sata-anika, शतानीका, with hundred mouths, or innumerable arrowheads or points (शतानीका: शतपरिमितानि अनीकानि मुखानि यासां ता:).

Hetayah, weapons for purposes of killing (हेतय: हनन साधनान्यायुधानि).

Maghavatsu, in liberal and rich worshippers (मघवत्सु हविलक्षणधनवत्सु

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यजमानेषु); amongst the respectable affluent persons.

Girih, गिरिः, cloud or mountain.

3. Sutasah, the flowing, or effusing (सुतासः अभिषुताः); exuding devotional love (like sweat).

Dughah-iva, like milch-kine (हविर्दुघा धेनवो यथा).

Apo-na, like water steams (आपो न। ता यथा स्नानपानादिना सफलीक्रियन्ते तद्वत्).

4. Dhitayah, fingets (धीतयः अंगुलयः, *Nigh.* II.5); praises or prayers (धीतिभिः == well composed hymns, VI 61.2; धीतिभिः कर्मभिः, with actions, Nir.XI.16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. Tosate, तोशते for the suppression (तोशतिर्वधकर्मा; "नितोशते निर्वहयति" —इति वधकर्मसु पाठात्—Nigh. II.19).

Atyah na, like a constant moving horse or horse-rider (अत्यो न सतत गमनशीलोऽश्व इव).

Iyanah, rushing (इयानः गच्छन्).

Svadhvare, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वध्वरे शोभनयज्ञे। अध्वर इति यज्ञनाम। ध्वरतिर्हिंसा कर्मा। तत्प्रतिषेधः, Nir. I.8; *Adhvara* is a synonymn of *sacrifice*, the verb √ध्व्, *dhvṛ*, means to kill; *a-dhvara* denotes the negation of it (killing).

Paure havam, the call to Paura; the invitation to Paura's house.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

According to Roth, *paura* means the filler, the satisfier; "thou approvest summons to the satisfying beverage." (*Cowell*).

Paura, it is a commune of numerous types or categories of people.

7. Rsvah rsvebhih a gahi, come Lofty with Lofty ones (ऋष्व: ऋष्वेभि: आ गहि—ऋष्वै: महद्भि: हरिभि: ऋष्व: महांस्त्वमा गहि आगच्छास्मद् यज्ञम्). Lofty ones may be the mighty horses (महद्भि हरिभि: एतत्संज्ञकैरश्वै:).

Haribhih yujanah, yoked with steeds; in the company of intellectuals.

8. Harayah, bays, horses, steeds, the individual souls.

Rathirasah, that draw the chariots (the souls in the chariot of body).

9. Etasam, एतशम्, a ṛsi (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, Surya; mostly horse of the Sun; the cavalry (एतशं अश्वसैन्यम्).

10. Gotram harisriyam, a staff (गोत्रं) graced with bay steeds; a gold-bright stall of kine (हरिश्रियम्। हरि: हरितवर्णा श्री: लक्ष्मीर्यस्य तादृशम्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

Dirghanithe, a qualifying adjective to *medhe adhvare*, i.e. at the sacrificial feast of long duration (दीर्घनीथे दीर्घंस्वर्लोक पर्यन्तं नीथं हवि: प्रापणं यस्य तस्यभूते, i.e. carrier for a long-long time along a long path. Also "to Dirghanitha, thine home friend-*Griffith* also *Cowell*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Medhe, in the sacred Yajna or sacrifice (मेधेयज्ञे).

Hymn-51 (iii)

1. Nipatithau, (नीपातिथौ), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the house-holder, the performer of the sacrifice is Nipa (नीप). Like the guest of that one is *Nipatithi* (नयति हविर्देवान् पाति रक्षति यजमानं चेति नीपः। तादृशोऽतिथिर्यस्य, तस्मिन् नीपातिथौ).

Manu, (मनु), the descendent of *Samvarna* (सांवरण), *Nipatithi Medhatithi Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medhyatithau, an ascetic, venerable as a guest (अतिथि=संन्यासी, in the sacred acts and ceremonies. (मेध्यातिथौ मेध्यः यज्ञार्हः। अतिथिर्यस्य तादृश एतन्नामके ऋषौ)।

Pustigau, pertaining to Pustigu (पुष्टिगु); one possessing cow, the sustainer of the family; a Ṛsi of that type or name (पुष्टिगौ। पुष्टिः कुटुम्ब-पोषिका गोर्यस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to Srustigu (श्रुष्टिगु); *srusti* is a synoym of moving with speed (श्रुष्टीति क्षिप्रनाम; Nir. VI.12; 13; see VII.39.4; a pada-nama (पदनाम), Nigh. IV.3; श्रुष्टिः शीघ्रव्यापिनी गौर्यस्य तादृशे मयि च whose speech or cow is quick and speedy).

Samvarnau, सांवरणौ, to be selected out or given preference in a rightful manner.

Pustigau, *Srustigau* and *Samvarnau,* these words occur nowhere

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

else in the Ṛgveda.

2. Parasad-vanah, पार्षद्वाणः, the son of Prsadvan (पृषद्वाण); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the Ṛgveda.

Praskanva, see earlier notes; a Ṛsi of hymns I 44-50, VIII 49; IX 95. See I.44.6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

Jibrim, decripit (जिब्रिं जराजीर्णम्).

Uddhitau, forlorn (उद्धितं; ऊर्ध्वदेशे स्थापितम्); nicely settled; bound by nice relations

Dasyave-vṛka, the giver of enlightenment to liberal devotee (दस्यु =devotee who surrenders his all to Lord) Literally, it means "wolf to the Dasyu"; the name of a man occuring four times in the *Valakhilya Hymns* only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a *Ṛsi*, but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पूतक्रतु) VIII. 56.2 and *Putakrata* was his wife, VIII.56.4 (पौतक्रतः and पूतक्रतायै). These two terms occur in the *Valakhilya Hymns* only (a term पूतऽक्रतो occurs in VIII.68,17 also).

3. Ya ukthebhir na vindhate, य उक्थेभिर्न विन्धते, who does not lack hymns of praise (*Griffith*); who has no lack of praise (*Cowell*) (विन्धते परिचरति। विधतिः परिचरणकर्मा। विधतिदर्नि कर्मा— Nir. X.23).

Vada navyasyamati, sing with the newest hyms (नव्यस्या नवतरा मतौ स्तुतिं वद ब्रूहि).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rsicodanah, worth being instructed or impelled by rsis or the enlightened teachers (ऋषिचोदन: ऋषीणां मंत्राणां तद्द्रष्टृणां वा चोदन: प्रवर्त्तकोस्ति).

4. Saptasirsanam, the seven-headed hymn (सप्तशीर्षाणां सप्तसंख्याका: शीर्षवत् प्रधानभूतं दशमयो यस्य तादृशम्), like the one with seven rays (seven colours of spectrum).

Tridhatum, त्रिधातुम्, the sustainer of the three regions, *bhuh, bhuvah* and *svah* (त्रिधातुं त्रयाणां भूरादिलोकानां पोषकम्); three-parted (*Griffith*).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमे हृदे उत्कृष्टतमे स्थाने; द्युलोकाख्ये स्थितम्).

5. Naviyasim sumatim, his newest favour (नवीयसींनवतरामकृतपूर्वां सुमतिं कल्याणीं मतिं अनुग्रह बुद्धिम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (गोमति गवोपेते व्रजे गजाश्वादि पशुसमूहे); in this human body, provided with sense organs.

6. Rayasposam, रायस्पोषम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

7. Kadacana starih na, never fruitless; never injuring (स्तरी: हिंसक: कदाचन कदापि नासि न भवसि)

8. Nanakse, overtakes (ननक्षे व्यांप्नोतिस्म)

Krivi, a demon of this name; a water-well, a tank (क्रिविरिति कूपनाम—Nigh. III. 23; see II.17.6); an injurer, क्रृणोति हिनस्ति येन् तत्—Yv. X.20.

Susna, a demon or *asura* of this name; also a cloud; thunder of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a cloud; an oppressor of the type of thunder. (शुष्णः शोषकं बलवन्तम्)—*Daya.* on I.56.3; VII.19.2); strength (शुष्णं बलनाम Nigh. II.9); the sun (शुष्णस्य आदित्यस्य—Nir, V:16); susna is a demon which entered into the eye of a man and has become the pupil of the eye (शुष्णो दानवः प्रत्यङ् पतित्वा मनुष्याणामक्षीण प्रविवेश स एष कनीनकः कुमारक इव परिभासते—SBr. III.1.3.13). Susna as demon is also mentioned along with Sambara, Pipru and Varcin.

For Susna, see among numerous others (शुष्णस्य)

शुष्णः—VI 20.5

शुष्णम्—I.11.7; 33.12; 56.3; 63.3; 101.2; 103 8; 129.9; II. 14.5; 19 6; III.31.8; IV.16.12; V. 29.9; 32.4; VI. 16 8; 26.3; 31.3; VII. 19.2; VIII. 51.8; X.22.7; 14; 99 9; 111.5

शुष्णहत्येषु —I.51.6

शुष्णे —VIII.6.14.

For **Krivim,** see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For Arya, Dasa (दास), Rusama (रुशम) and Paviru (पवीरु), see our earlier notes.

रुशमम् —VIII.3.12

रुशमाः —V.30.12

रुशमावाम् —V.30.14

रुशमासः —V.30.13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ऋशमे —VIII.4.2; 51.9

ऋशमेषु —V.30.15.

Arye rusame paviravi, in the Vaisya (business class), equipped with weapon a ksattriya (soldier class).

Rusama, an injurer (ऋशमानां हिंसकमंत्रीणाम् —*Daya.* on V.30.14); those who kill an injurer (ये ऋशान् हिंसकान् मिन्वन्ति ते —V.30.12; —V.30.13); also all ordainer

For Paviru :

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवस्य —I.174.4

(पवीरवत् प्रशस्त: पवीर: —ploughshare—फालो विद्यते यस्मिन् तत् ; लाङ्गलं काष्ठम् —*Daya.* on Yv, XII.71; also पवीर: from पवि=thunderbolt (Nigh. II.20), तत् इरन् मत्वर्थीयश्छान्दस:। पवि: शल्यो भवति यद् विपुनाति कायम्। तद्वत्। पवीरमायुधम्। तद्वान इन्द्र: पवीरवान् —Nir. XII.30: अतितस्थौपवीरवान् —XX.60.3)

Pavi, means a javelin, because it tears the body open; *paviram*, पवीरं, means a pointed weapon, i.e. furnished with javelins; *pavi-ra-van* पवी-र-वान्, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (यो घनादि रक्षार्थं पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, अर्ये वैश्ये —*Daya.* on Yv. XXXIII.82.

Paviravi, पावीरवी, is divine speech (पावीरवी च दिव्यावाक्), (Nir. XII. 30).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-52 (iv)

1. Vivasvati Manau, with Manu called Vivasvan (*Griffith*); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

Sakra the endeavouring self.

Ayau, in the midst of men; of the living man; of light or of water (आयो: अयनस्य मनुष्यस्य ज्योतिषो बोदकस्य वा —Nir. XI.49 on प्र भूक्षस्यायो: । सिषक्तु न ऊर्जव्यस्य पुष्टे:—V.41.19).

Also *ayuh*, आयु:=*vayuh*, वायु:=*ayanah*, अयन: —Nir. IX 9; ayu, vayu, the swift one.

2. Matarisvan, मातरिश्वन्, the ṛsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेध्य, the ṛsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prsadhra, प्रषध्र, the ṛsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

Ṛjunasi, ऋजूनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasmau, स्यूम रश्मौ, highly radiating; one with a hate of enlightenment. A favourite of Asvins (I.112.16).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dasonye, दशोप्ये, dasonya is one possessing control on ten vital breaths. (प्राण, अपान, व्यान, समान, उदान, नाग, कूर्म, कृकल, देवदत्त and धनञ्जय)

Dasasipre, दशशिप्रे, dasasipra is one who is master of his five sense organs and five organs of actions. The terms ऋजूनस्, दशोप्य and दशशिप्र do not occur anywhere else in the Rgveda.

5. **Goh-asvasya data,** गोरश्वस्यदाता, the giver of cows and horses, or wisdom and vigour.

Isanakṛta, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

7. **Kada Cana prayucchasi,** never neglects Ubhe janmani both the worlds, this and beyond.

Turiya, O fourth one, O beyond all.

Aditya, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryeman and Aditya;—in this fourth is Aditya.

Havanam Indriyam, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

8. **Purvyam astavi,** अस्ताविपूर्व्यम्—sung is the song, that comes from eternity (the song of ancient time–*Griffith*).

9. **Purvih ṛtasya bṛhatih anusata,** पूर्वीः ऋतस्य बृहतीः अनूषत, have sung many a *Bṛhati* of sacrifice.

10. **Ksoni,** क्षोणी earth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Gavasirah, गवाशिरः, mingled with milk.

Hymn-53

1. Maghavan, मघवन्, O full of excellent wealth and riches; an epithet of Indra.

Jyestham, the eldest, the highest, the nearest (ज्येष्ठं अतिशयेन प्रशस्यम्)

2. Ayu, Kutsa and Atithigva, see our earlier notes (eg. I.53.10—त्वमस्मैकुत्समतिथिग्वमायुम्). The names of rsis according to mythology.

Ayum, आयुम्, long life, related to

Atithigvam, अतिथिग्वम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. Paravati, those at a distance; (परावति दूरदेशे वर्तमानाः); pressed out afar (*Griffith*).

Arvavati, those at close quarters; those near (अर्वावति समीपदेशे वर्तमानाः); pressed near us (*Griffith*).

Adrayah, madhvah, pressing stones (in connection with the Soma pressing); (अद्रयः अद्रिप्रभवास्ते सोमाः मध्वः मधुरम्); मध्वः=meath, mead, fermented honey (*Griffith*); मध्वः रसः —the honey-juice (*Cowell*).

Adrayah, also like the cloud (अद्रिः=मेघनाम, Nigh. I.10).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Madhvam rasam the sweet elixir of enlightenment.

4. **Sistesu,** शीष्टेषु=शिष्टेषु, amongs the gentry; among the *Sistas* (a tribe of no importance).

The word शीष्ट occurs only in this *Valakhilya Hymn* and nowhere else in the *Rgveda.*

5. **Svape Svapibhih,** O brother, with brotherly feeling; O good kinsmen. with good kinsmen (स्वापे is vocative) (स्वापे सुतरामाप्तेन्द्र, O readily approachable Indra; (स्वापिभि: शोभना आपयः आप्ता बान्धव: यासु ताभि:); स्वापिभिः= सु+आपिभिः ; स्वापे= सु+आपे; आप्लृव्याप्तौ; (pervading); आप्लृ लम्भने (चुरा०), approachable, available.

6. **Ajiture,** victorious in battle (आजितुरे संग्रामे त्वरमाणम्; जित्वरमित्यर्थः); आजौ=संग्रामनाम, Nigh.II.17).

7. **Bharesu,** in combats, in battle (भरेषु संग्रामेषु— Nigh. II.17).

Sasavansah, one rich in food (ससवांस: हविर्लक्षणान्नवन्तः); which praising (ससम्=अन्ननाम, Nigh. II.7).

Hotrabhih, with holy offerings; with words of praise (होत्राभि: वाग्भि: स्तुतिलक्षणाभि: ; होत्रा=वाङ्नाम Nigh. I.11. (*Griffith*).

Manamahe, we mean; we acknowledge; we praise or worship (Cowell). (मनामहे स्तुम:).

Vayam hotrabhih.....manamahe, we worship thee with invocations and prayers when we obtain our desire. (*Cowell*); with holy offerings and invocations, we mean, that we may win the spoil (*Griffith*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. Brahma, prayer, resplendence, food (ब्रह्म=अन्नम्, Nigh. II.7).

Vajayuh ajim, one who longs for food, strength or spoils in battle (वाजः अन्ननाम, Nigh. II.7); आजिम्=आजौ=अज्म-संग्रामम्, Nigh. II.17); वाजः-पाजः-बलनाम—Nigh. II.9).

Sam ame, सं+अमे, unite myself (सम् अमे संगतो अवामि).

Mathinam agre, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

Hymn-54 (vi)

1. Girbhih, गीर्भिः, by words or speech; by praises.

Paurasah, पौरासः, the disciplined men, people or folk, (पुरोभवा स्तोतारः); the offerers (*Cowell*).

Ghṛtascutam, to you, the Giver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृतश्चुतं घृतस्राविणं गवादिगणम्).

Dhitibhih, धीतिभिः ; by figers, by virtuous actions (धीतिभः अंगुलीभिः).

Naksan, have drawn, came close (नक्षन् व्याप्नुवन्ति).

2. Kṛsah, कृशः, Ṛsi of the Hymn VIII.55 (vii) (कृशः काण्व ऋषिः) ; also a Yajamana of this name, (कृशे एतन्नाम्नि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva asme matsva, एवास्मे मत्स्व, be glad with us.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. **Visve devasah,** all godly or learned people; all Nature's bounties.

Vasavah, they who provide protection; the Vasus.

Rudrah, the punishers of the wicked; loving like the vital breaths.

Marutah, men; the cloud-bearing winds.

4. **Pusa,** पूषा, the sustainer, the sun.

Visnuh, विष्णुः, the all-pervading; even widely spread atmosphere.

Sarasvati, सरस्वती, the divine speech of enlightenment.

Sapta-sindhavah, सप्तसिन्धवः, the seven streams of vital breaths.

Apah, आपः, waters.

Vatah, वातः, winds.

5. **Sadhamadyah,** one who enjoys in the company of others; feast-companion. (सधमाद्यः सहमादन योग्यः).

6. **Ajipate,** O lord of battles, (आजिपते संग्रामपालक).

Hotrabhih, with words of prayers (होत्राभिः स्तुतिलक्षणाभिः वाग्भिः), by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

invocations.

Devavitibhih, देववीतिभिः, by entertainment of gods (*Griffith*), (देववीतिभिः देवकर्तृकाशनैः); by the virtuous qualities of the learned ones.

Vitih, वीतीः, by feasts (वीतीः अशनवान् स्तुतिभिः प्रोत्सहमानो हविरत्तेत्यर्थः); by sacrificial feasts (*Griffith*); full of wisdom.

Sṛnvire, शृण्विरे, are far-famed; high fame is theirs.

Viti.....*sṛnvire*; high fame is theirs who win by invocations, feasts and entertainment of the Gods (*Griffith*); far-famed are those who obtain their desires, by sacrificial fests, by invocations and by entertaining the gods (*Cowell*). May the glory of those persons be heard far and wide who with enlightened words of wisdom offer their praises and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. Praskanva, प्रस्कण्व, learned wise person of special merits.

Sthuram, स्थूरम्, solid, firm.

Sasayam, शशयम्, exuberant.

Ahrayam, अहर्यम्, inexhaustible.

Hymn-55 (vii)

2. Divi satam svetasah uksanah tara na rocante—A hundred heavenly bodies, while in radiance are shining like the stars in heaven

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(this refers to hundreds of white self-luminous stars in heaven).

Uksan, उक्षण्, the word has been ridiculously translated "oxen" by Cowell and Griffith.

Venun, वेणून्. bamboos; pipe organs of music (वेणून् मस्करान्).

Sunah, शुनः, dogs (शुनः सारमेयान्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मृदूकृतानि चर्माणि अजिनानि).

Bulbajastuka, tufts of *bulbaja*, a kind of coarse grass, *Elusine Indica*, used for numerous purposes when plaited. (बल्वजस्तुकाः तृणपूलाः).

Arusinam, of red coloured cows (आरूषीणामारोचमानानां गवाम्) or red-hued mares (*Griffith*; *Cowell*).

4. **Kanvayanah,** काण्वायनाः, O disciples of men of wisdom (*vocative*).

5. **Syavih,** श्यावीः, dark or brown cows (श्यावीः कपिला गाः); dark mares (*Griffith*).

Syavih pathah, the red and dark (of vitality and inertia) paths of life (*rajasa* and *tamasa*).

Saptasya, साप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-56 (viii)

1. Dasyave vṛkah, the suppressor or subjugater of infidels or Dasyus, i.e. Indra (हे वृक शत्रुविकर्तनेन्द्र !) *vṛka* is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विक्रान्त ज्योतिष्को वा —Nir. V.20).

The sun is also called *vṛka*, because he dispels darkness (आदित्योऽपि वृक उच्यते । यद्वा वृङ्क्ते—Nir. V.21 on I.117.6).

A dog is also called *vṛka* on account of biting (श्वापि वृक उच्यते । विकर्तनात्—V.21. on VIII.66.8).

2. Amamhat,, अमंहत्, gave (or gives); awarded or awards (अमंहत् अदुः).

Dasa sahasra dasyave vṛkah, दशसहस्रा दस्यवे वृकाः, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of Dasyus (slaves) (अयुत संख्याकान् दस्यून् ; अत्र दस्यु पक्षे विकर्तनात् वृकः । आदित्यपक्षे विद्वत् पक्षे ईश्वरपक्षे च विकृतज्योतिषको विक्रान्तज्योतिष्को । यदा वृङ्क्ते इतिवक्र । इति विवेकः).

Pautakratah, पौतक्रतः, an epithet of Indra because his actions are also pure, or virtuous (हे पौतक्रतः पवित्रकर्मवन्निन्द्र).

Also Pautakratah is son of *Putakrata*, (पूतक्रता the mother). Perhaps she is so known as being the wife of *Putakratu*, (पूतक्रतु, the father).

5. Havyavat agnih, the fire produced by attrition which is the carrier of oblations (हव्यवाट् हविषां वोढा).

Sumat rathah, with his car, or with the car that moves by itself

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(सुमत् रथः स्वयमेव रंहणस्वभावः ; सुमत् स्वयमित्यर्थः —Nir. VI.22; i.e. *sumat* means 'of one's own accord').

Hymn-57 (ix)

1. **Yajatra**, यजत्रा, the respectable men of enlightenment; an epithet for *Asivins* (यजना यजनीयौ देवौ द्योतमानावश्विनौ).

Nasatya, नासत्या—नासत्यौ, not untruth i.e. both of them truthful (सत्यभूतौ), an epithet for Asvins.

Trtiya savana, the third libation; the period of life after the age of 48 (अथ यान्यष्टा चत्वारिंशद् वर्षाणि तत् तृतीयं सवनम्—Chandogya Up. III.16.

2. **Devah trayah-ekadasasah**, देवास्त्रयः एकादशासः, thirty three gods: (अष्टौ वसवः एकादश रुद्रा द्वादशादित्याः प्रजापतिश्च वषट्कारश्च, 8 vasus; 11 rudras, 12 adityas, prajapati and *vasatkara*).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. **Divah-rajasah prthivyah**, of the celestial, midspace and terrestrial regions.

Vrsabhah, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

Hymn-58 (x)

1. **Anucanah brahmanah**, an intellectual person of deep learning;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a learned Brahmana.

2 The verse indicates that one and the same *Agni* or energy is present in the fire produced by attrition for consuming oblations; the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (अग्निं यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव —Katha; तत्सृष्ट्वा तदेवानुप्राविशत् —Taitt. Up, II.6; सूर्य आत्मा जगतस्तस्थुषश्च—I.115.1); just as Agni, Surya and all these Nature's bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines every where.

3. **Citramagha yasya yoge addijanje**—She of wondrous wealth was born to harness (चित्रं चायनीयं मघं गवाश्वादि लक्षणं धनं यस्याः सा चित्रमघा) *Jyotismantam*, bright and radiant (ज्योतिष्मन्तं ज्वोतींषि सूर्यादीनि प्रकाश्यत्वेन सन्ति यस्य तम् । "तस्य भासा सर्वमिदं विभाति" —Up.

Ketumantam, diffusing splendour (*ketu* is banner; *ketu* is wisdom; केतुः-केतः-प्रज्ञा, Nigh. III.9).

Tricakram, त्रिचक्रम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुषदम् । शोभने आत्मस्वरूपे सीदति तिष्ठतीति सुषत् सुप्रतिष्ठः तम्).

Bhurivaram, full of many gifts (*Cowell*); treasureladen (*Griffith*); dear to so many creatures (भूरिवारं भूरिभिर्बहुभिः प्राणिभिः वरो वरणीयस्तम्).

Hymn-59 (xi)

The Ṛsi of this hymn is Suparnah Kanva; and the hymn is devoted to Indra-Varuna, and the metres are tristup and jagati.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. **Bhagadheyani,** shares (भागधेयानि भवदंश भूतानि) (in the rituals the shares of offerings line *caru,* चरु and *purodasa,* पुरोडाश etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु अभिषुतेषु सोमेषु).

Siksathah, शिक्षथः, assist (शिक्षथः अभिमतं प्रयच्छथः ; शिक्षतिर्दान कर्मा— Nigh. III 20).

2. **Osadhih-apah,** ओषधीः-आपः, plants and waters (ओषध्याद्या ओषधयः, आपः उदकानि).

Nih sidhvari, निःसिध्वरी, one with efficacious vigour (निःषिध्वरी नितरां मंगलस्वभावा).

Rajasah, pare, beyond midspace (रजसः अन्तरिक्षलोकस्य सम्बन्धिनः पारे पारतीरे).

Adhvanah, of paths (अध्वनो मार्गस्य).

Na kih at eva ohate, none becomes strong enough to gain success, (also नकिः ओहते न कोऽपि तर्कगोचरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (अदेवा देवप्रतियोगी असुरादिः शत्रुः शातयिता).

3. **Sapta-vanih,** divine speech expressed in seven metres, from

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the Gayatri to jagati (सप्तवाणीः सप्तसंख्याकाः सर्पण स्वभावा वा वाणीः । वाण्यः सप्तहोत्रकाणां स्तुतिरूपा वाचः) seven holy voices (see IX.103.3; अभिवाणी ऋषीणां सप्तनूषत).

Kṛsasya, कृशस्य, of *Kṛsa,* is who has gone feeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

Kṛsa is mentioned with *samvarta* as a pious sacrificer to Indra in the Valkhilya Hymn (VIII.54.2), and as a speaker of truth (VIII.59.3) and whilst a third is traditionally ascribed to his authorship. He seems also to be mentioned with Sayu, शयु, as a protege of the Asvins in X.40.8; युवं ह कृशं युवमश्विना शयुम्, but here the word may merely denote the "feeble man". (*Macdonell and Keith*).

कृशम्—VI.28.6, VIII.75.8; X.40.8

कृशस्य—II.12.6; VIII.59.3; X.39.3

कृशाय—X.117.3

कृशे—VIII.54.2.

4. Sapta svasarah, seven sisters; sister-streams of the Soma (*Cowell*); (सप्त सप्तसंख्याकाः स्वसारः स्वयं सारिण्यो वाण्यः सन्ति), the seven divine speeches through seven metres).

5. Tribhih-Saptebhih, त्रिभिः सप्तभिः, through the three times seven, 3×7=21 (see *tri-saptah* at numerous places). The seven horses of the sun in three groups (सप्तयोऽश्वाः तेषां समूहः । सप्तयूथैस्तैः त्रिसंख्याकैरश्वसमूहैः). Also perhaps the Maruts, thrice-seven, being used indefinitely for a larger number consisting of troops of seven (I.133.6).

Twenty-one out of the evolutionary elements in the school of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Samkhya.

Hym-60

2. **Ghṛtakesam,** One with brandishing flames (घृतकेसं ज्वालाकेशम्—*Venkata*; butter-haired—Wilson cf. घृतपृष्ठम्, butter-backed; (प्रदीप्तकेशस्थानीय-ज्वालम्—*Sayana*).

Napatam, non-protector (नपातं न पातयितारम्—*Sayana*).

6. **Surayah,** wise persons, priests, the praisers (सूरयः स्तोतारः—*Venkata*; स्तोतारो मेधाविनोऽस्माकं पुत्रादयः ; hymners or sons—*Sayana*).

9. **Ekaya, dvitiyaya, tisṛbhih and Catasṛbhih,** by one, by second, by three, by four, i.e. Ṛc, Yajus, Saman and Nigada (एकयागिरा ऋचा:—*Venkata*; *Sayana* ; ऋगाद्यास्तिस: गद्यपद्यकाव्यलक्षणा चतुर्था गीः—*Uvat*; एकया गिरा ऋग्-लक्षणया उत अपि च द्वितीयया यजुर्लक्षणया स्तुतः सन्, तिसृभिर्गीर्भिः ऋग्यजुसाम लक्षणाभिः, चतसृभिः ऋग्यजुः सामनिगदलक्षणाभि: स्तुतो नः पाहि—*Mahidhara* on Yv. XXVII.43). May also be परा, मध्यमा, पश्यन्ती and वैखरी spesch.

10. **Arvanah,** one who does not liberally give; impious; a troublesome person (अराण्णः अदातुः —*Venkata*).

11. **Vayahvṛdham,** food-augmenting (वयः वृधम् अन्नस्य वर्धयितारम्—*Venkata*; अन्नस्य वर्धकम्—*Sayana*; आ वयति= अत्ति कर्म; Nigh. II.8; वयः=अन्नम्; food; Nir. VI.4—See VII.69-4—परि घंससोमना वां वयो गात्).

Upamate; O wealth-giver (उपमाते ! धनं यः समीपे करोति स तथोक्तः —*Venkata*; उपास्मत्समीपे माति नो धनमियुपमातिः ; addressed to Agni—*Sayana*).

13. **Sacivaso,** O thou who by wisdom establishes our rites

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(*Wilson*) (शचीवसो, हे प्रज्ञया वासोयतः —*Venkata*; also कर्मधन ! *Venkata* and *Sayana*).

Vasuvidah, wealth obtaining (वसुविदः धनस्य लम्भकानि—*Venkata*).

Yahuh, child or son (यहुः पुत्रः —*Venkata*; सहसो यहुः सहसः पुत्रः —*Sayana*; यहुः सहसः —the son of strength—*Wilson*).

Asya hanavah. flames of the fire (अस्य अग्नेः हनवो न हनव इव हनुस्थानीया ज्वालाः —*Sayana*).

16. Pra ague tistha janan ati—O fire-divine, rest with Nature's bounties (प्राग्ने हे अग्ने जनान् अस्मान् अति अतीत्य प्रतिष्ठ प्रगच्छ हविरादाय देवान् प्रति—*Sayana*; go forth having overcome our enemies—*Wilson*).

Tapasa, by heat (तपसा तापकेन—*Sayana*).

Socisa, by glow (शोचिषा तेजसा—*Sayana*).

17. Vṛkta-barhisah, have cut the sacred grass; have made all preparations (वृक्त बर्हिषः विच्छिन्न बर्हिषः —*Venkata*)

20. Parah gavyuti, beyond a gavyuti (गव्यूति) a Krosas, about 4 miles (परःऽगव्यूति गव्यूतेः क्रोशात् परस्तात् —*Venkata*; क्रोशद्वयात् देशात् परस्तात्—*Sayana*; गव्यूति मार्गम्—*Daya*. on V 66 3; क्रोशद्वयम् on III.62.16: क्रोशयुग्मम् on Yv.XXI.9).

Hymn-61

For verse 11, see Nir. VI.25.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

1. **Dhiya,** धिया, thought.

Satracya, inclined to us (सत्राच्या अञ्चन्त्या—*Venkata*; अस्माकं सहाञ्चन्त्या —*Sayana*)

Savisthah, mightiest (शविष्ठ: अतिशयेन बलवान् —*Sayana*).

4. **Aprami-Satya, Maghavan!,** O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (अप्रामिऽसत्य! अविनश्यत्सत्य! मघवन्! —*Venkata*; हे अहिंसित सत्य! हे इन्द्र! —*Sayana*).

5. **Sacipate,** O Lord of rites (शचीपते वेदवाच: पालक! —*Daya.* on 1.106.6; प्रजास्वामिन् on VI.45.9), (शचि=वाणी, speech; सत्कर्म=righteous actions; प्रज्ञा=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (भगं न भाग्यमिव —*Sayana*; भाग्याधिपतिम् —*Venkata*).

9. **Pracamanyo,** O pride prsonified!, whose wrath presses ever forwards (प्राचामन्यो प्राचीन क्रोध अप्रतिहतक्रोध —*Sayana*).

Ahamsan, who meets the foe proclaiming "It is I". (अहमित्युक्तवा य: शत्रून् भजते स: अहंसन: —*Venkata*; हे अहंसन्! संग्रामेऽहमित्यात्मनो महत्त्वं प्रकाशवन्, यं शत्रुं संभजते; —used for Indra—*Sayana*).

11. **Na papaso manamahe narayaso na jalhavah,** we do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity and activity, said the seer (न पापा मन्यामहे । नाधना: । न ज्वलनेन हीना: । अस्त्यस्मासु ब्रह्मचर्यमध्ययनं तपो दान ऋर्मेत्यृषिरवोचत् —Nir. VI.25).

Na papso manamahe, we are not evil; we do not appear evil.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

12. **Rina' Katim,** to whom we are all indebted (ऋणकार्ति ऋणभूत स्तुतिं ऋणवत् फलप्रदानेन स्तोतारम्, him to whom praise is due as a debt—*Venkata*; ऋणकार्ति ऋणसम्भूत स्तुतिम्। यस्मै स्तुतिर्ऋणवदवश्यं क्रियते तं सदृशम्। अथवा ऋणवदवश्य फलप्रदस्तुतिम् —*Sayana*)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take *vajinam* twice over with a difference in meaning in each clause (वाजिनं बलवन्तमश्वं), the mighty horse; as well as वाजिनं हविष्मन्तं, the one with offerings. Wilson supposes that *veda*, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. **Spat-Uta,** omniscient (स्पट् उत वेत्ता—*Venkata*; स्पशतिर्ज्ञानकर्मा; स्पट् सर्वस्यज्ञाता —*Sayana*. स्पट् स्पष्टा (राजा)—*Daya*. on V.59.I; स्पशबाधन स्पर्शनयो:); also the seer of all (सर्वद्रष्टा).

17. **Adyadya, Svah-Svah,** अद्याद्य श्व: श्व: , every today and every tomorrow.

Hymn-62

For verse 11, see Nir. I.4.

1. **Mahinam vayah,** ample food (माहिनं वय: महत् अन्नम्—*Venkata*; महत् अन्नं सोमलक्षणम्—*Sayana*); also mighty strength.

5. **Avatan' iva,** like water-wells (अवतान् इव कूपान् इव—*Venkata*; just as a thirsty man looks for water deep into the well).

Sominah, devotee in intense love; a house-holder or sacrificer सोमिन: सोमावृण्णम्—*Venkata*, यजमानस्य—*Sayana*; सोमा: प्रशस्ता: पदार्था: सन्ति यस्य तस्य गृहस्थि जनस्यं —*Daya*. on I.151.2).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. **Upamam,** near at hand (उपमं अन्तिकम्—*Venkata*)

Devatataye, for the sacrificer or devotee or worshipper (देवतातये यजमानाय —*Venkata*; यजमानाय यज्ञार्थं वा—*Sayana*); highly coveted in sacred performance).

9. **Samana' iva vapusyatah,** as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समनऽइव समनेव समानमनस्का योषिदिव सा यथा वपुष्यतः वपुरिच्छतः पुरुषान् कृणवत् करोति स्ववशान्—*Sayana*).

10. **Ujjatam,** since manifestation, when it was born जातं प्रादुर्भूतम् —*Venkata*).

Savah, strength (शवः बलम्—*Sayana*).

Kratum, knowledge (क्रतुं प्रज्ञां स्वानुकूलाम्—*Sayana*; प्रज्ञानाम् —*Venkata*).

11. **Aham ca tvam ca vṛtrahan,** अहं च त्वं च वृत्रहन्!,—Yaska in his Nirukta (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as "I and you, O slayer of Vṛtra".

12. **Asunvatah,** infidel who does not offer (असुन्वतः अयष्टुः; one who does not press out the Soma for sacrifice).

Sunvatah, the devotee who offers *Soma* in the sacrifice. (सुन्वतं अभिषवं कुर्वतः —*Sayana*).

Bhuri jyotinsi, भूरि ज्योतींषि, plenty of blessings.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-63

For verse 7, see Nir. III.8.

1. Manuspita, father of the family (पिता=sustainer) father; head of the family) (पिता सर्वेषां पालकः—*Sayana*; the protector of all).

Dvara, by whose door (द्वारा द्वारेण—*Venkata*).

7. Ksayah, abode; residence (क्षयः निवासः—*Sayana*).

Panca janyaya, by the Pancajana; by people of five categories; (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the *nisada*,—(निषादपञ्चमाञ्चत्वारो वर्णाः पाञ्चजन्याः ; पाञ्चजन्यः पञ्चसु सकलविद्येषु अध्यापकोपदेशक, राजसभा-सेना-सर्वजनाधीशेषु जनेषु भवः — *Daya.* पञ्चजना इति मनुष्य नाम—Nigh. II.3; Nir. III.8).

The *Pancajana* word occurs in X.53.4 also. Yaska in his Nirukta (III.8) comments on this thus : Ye five-tribes, enjoy my sacrifice (पञ्चजना ममोहोत्रं जुषध्वम्). According to same, (the five tribes) are the gandharvas, the manes, gods, demons and evil spirits: गन्धर्वाः पितरो देवा असुरा रक्षांसि; again, they are the four categories with *nisada* as the fifth (चत्वारोवर्णा निषादः पञ्चम इत्यौपमन्येवः), so says Aupamanyava (*nisada* is hunter, because he lives by killing animals, sin is embodied in him (*ni*+√*sad*)—निषादः कस्मात् । निषदने: भवति । निषण्णस्मिन न्यापकमिति नैरुक्ताः (Nir. III.8). In its continuity, the Nirukta comments on यत्पाञ्चजन्यया विशा—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e it remains unifiicted in the masculine, feminite and neuter genders. (पञ्च पूक्ता संख्या स्त्रीपूंनपुंसकेष्वविशिष्टा).

Hymn-64

1. Brahmadvisah, the despiser of God and the Veda; an infidel

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(ब्रह्मद्विषः ब्रह्मणः द्वेष्टॄन् राक्षसान्—*Venkata*; despiser of Brahmana, the holy educated class).

3. **Sutanam**, of the expressed one; the affused Soma; of the effused soma

Asutanam, of the non-effused.

4. **Girim**, cloud (गिरिं मेघम्—*Venkata*, *Sayana*).

Parvavantam, gharled or knotted (पर्वतं पर्ववन्तम्—*Venkata*).

11. **Saryanavati**, intellect; the innermost cavity of consciousness, (a lake of this name according to Sayana and others : शर्यणावति—"कुरुक्षेत्रस्य जघनार्धे भवे सरस्वन्ते" कुरुक्षेत्रस्य जघनार्धभवे शरवृणोपेते सरसि, i.e. in the lower parts of Kuruksetra.

For reference, see :

शर्यणाऽवतः —X.35.2

शर्यणाऽवति—I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayananda, the under-tract of ground with harmful creatures is Saryanavati (हिंसनीय पदार्थयुक्त भूमितल—on IX.113.1 in the Sanskara-vidhi); and also शर्यणोऽन्तरिक्षदेशस्तस्याऽदूर भवे—*Daya*. on I.84.14).

Susoma, सुषोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुऽसोमया—X.75.5 (नदीसूक्त)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सुश्तोमावाम्—VIII.64.11

सुश्तोमे—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megasthenes *Soavon*. To Roth, it is a Soma-vessel; when the word is used as masculine (VIII.7.29), it means people and it has been once used as feminine (VIII 64.11). The Nirukta identifies the word with *Sindhu* (सुषोमा सिन्धु :—Nir. IX.26), which according to Macdonell and Keith is absurd.

Arjikiye, the sense-organs; a sacred land; also regarded as a river of this name. For references, see

आर्जीकात्—IX.113.2

आर्जीकीये—X.75.5

आर्जीकीये (with different accents)—VIII.64.11

आर्जीके—VIII.7.29

आर्जीकेषु—IX.65.23.

The two masculine forms (आर्जीक and आर्जीकीय) may denote people or land; the feminine (आर्जीकीया) designates the river of the land *Macdonald and Keith*). Hillebrandt locates the country in or near Kashmir, as Arrian mentions Arsaces, brother of Abhisares, who presumably took this name from his people, and Abhisara (अभिसार) bordered on Kashmir. According to Pischel, Arjika (आर्जीक) is an unidentified country. According to Roth or zimmer, the word is not a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jhelum. Brunnhofer identifies it with Arghesan, a tributary of the Arghanab.

Hymn-65

2. **Andhasah,** usually pertaining to food (Nigh. अन्धः=अन्ननाम—II.7); according to Sayana here it means water as the cause of food (अन्धोऽन्नम्, तेन तत्कारणमुदकं लक्ष्यते—*Sayana*).

Samudre, in the midspace (समुद्रे समुन्दनापादान भूतेऽन्तरिक्षे माधसि—*Sayana*).

Svah-nare, in this world (स्वः नरे=स्वर्णरे=सर्वनरे or अस्मिन् लोके—*Venkata*).

7. **Sasvatam,** to all the worshippers (शश्वतां बहूनां यजमानानां—*Sayana*).

Sadharanah, साधारणः, common; ordinary.

11. **Brhatprthu,** in a large quantity (बृहत्पृथ महत् विस्तृत—*Sayana*).

Prsatinam, cows of dappled colour (पृषतीनां गवः —*Sayana*).

Sahasre.....brhat prthu, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (एन्द्रेणानीत—*Sayana*).

Napatah, nominative plural, children (*Wilson*); unprotected (नपातः अरक्षितस्य—*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram,** (मदे सुशिप्रम्) in the Ṛk. ; मदेषु शिप्र (in the Sama Veda, II.33. 688).

Adrtya, आद्रित्य, from √*dṛ* to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanze.

Mṛksah, well-washed; purified (मृक्षः शोधक: परिचरणीयो वा—*Sayana*).

Asvyah, अश्व्यः , all-pervading; see previous notes.

Kijah, कीजः , wonderful (कीज: । कीज इत्यद्भुतमाह; किमस्य कथं जात इति——*Sayana*).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहस्य—*Sayana*).

4. **Puru Sambhṛtam,** accumulated by many, sustained by many sense organs.

Nikhatam puru- sambhṛtam vasu udvapati, digs out the treasure accumulated at one place, in that way, (निखातं चित् भूमौ खात्वा स्थापितमपि सम्भृतं संगृहीत यागादानादिकं कृत्वेदृशं पुरुवहु वसु धनम् उदिद्वपति उद्वपत्येव—*Sayana*).

Sayana separates the two words *puru* and *sambhṛtam*, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lated stores from former sacrifices.

7. **Samana,** समना, for battle (समनम्==संग्रामनाम, Nigh. II.17); with uuited mind (समना संग्रामार्थम्—*Sayana*).

8. **Vṛkas cid asya varanah ura'mathih,** the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warder. A dog is called *vṛka* on account of biting (श्वापि वृक उच्यते। विकर्त्तनात्—Nir. V.21. There are several meanings of *Vṛka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृकश्चित्·स्तेनोऽपि वारणः वारयिता सर्वस्य सन्नपि उरामथिः शत्रूणां मार्गे गच्छतां मथिता सन्नपि—*Sayana*).

Vrkah cid uramathih, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep.

10. **Beka' natan,** बेकऽनाटान्, usurer; *Baka-natah* are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have: Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटाः खलु कुसीदिनो भवन्ति। द्विगुणकारिणो वा। द्विगुणदायिनो वा। द्विगुणं कामयन्त इति वा—Nir. VI.26).

In the word "Bekanatah, बेकनाटाः ", the prefix बे, *be*, stands for two in the corrupted form (बे इत्यपभ्रंशो द्विशब्दार्थे। एकं कार्षापणमूणिकाय प्रयच्छन् द्वौ मह्यं दातव्य ·····नयेन दर्शयन्ति, ततो द्विशब्देनैक शब्देन च नाटयन्तीति बेकनाटाः —*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां संज्ञायां टीटञ् नाटज्—घ्रटचः —V.2 31.

The other derivations are : बेकनाटा बेकनासिकाः भेकनासिकाः विकटनासिका वा। अथवा। विचिर पृथग्भावे। वेकः पृथग्भावः। वेकनाटाः छिन्ननासः। विनासिका। विवेकशील नासिकाः कुशला वा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. Adhardrsah, beholders of sunlight (अहर्दृशः सूर्यदृशः। य इमान्यहानि पश्यन्ति न पराणीति वा। अभि भवति कर्मणा—Nir. VI.26).

Panin, पणीन्, dishonest merchants (पणींश्च वणिजः —Nir. VI.26)

11. Bhrtim, भृतिं, regular honorarium, wages of salary.

13 Vayam gha te tve, वयं घ ते त्वे, we are verily thus.

14 Sacistha, शचिष्ठ, mightiest.

Gatu'vit, गातुऽवित्, one acquainted with the path. (मार्गज्ञः —*Venkata*; मार्गज्ञ उपायज्ञस्त्वम्—*Sayana*).

15. Kalayah, dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां ज्ञातीनां च सम्बोधनम् —*Venkata*).

Hymn-67

For verse 5, see Nir. VI.27.

1. Adityam, learned ones; sages of the highest austerity, Brahmacarins of the supreme level.

5. "O Adityas, run to us the living ones before the slaughter; where are you, the heares of our call". (जीवितो नोऽभिधावतादित्याः पुराहननात्। क्व नु स्थ ह्वानश्रुत इति—Nir. VI.27).

It is known to be the composition of the fish caught in net.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(मत्स्यानां जालमापन्नानामेतदार्षं वेदयन्ते).

The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they ravel in eating each other (मत्स्या मधा उदके स्पन्दन्ते । माद्यन्तेऽन्योन्यं भक्षणायेति वा)

Jala, (जाल, net) is so called because it moves in water (water= जल; जालं जलचरं भवति । जलेभवं वा । जलेशयं वा—Nir. VI.27).

7. **Amhoh,** अंहोः , of the sinner.

11. Ugraputre, O mother of mighty children or full of mighty offspring in consistency of the word *gabhira* meaning water (गभीरम्= उदकनाम—Nigh I.12).

15. Saruh, Snare, an injurer (शरुः हिंसिका प्रसितिः जालिक प्रेरिता—*Sayana*).

Ajaghnusi, innocuous; without injuring (अजघ्नुषी अहिंसन्ती सती—*Sayana*).

18. Navyam, latest (नव्यं नव्यं स्तुत्यम्—*Sayana*).

Sanyase, protective measure, the measure for getting released (सन्यसे संभजनाय).

Tatnah Sanyase, that which releases us (*tat* or *that* may either be net or your favour—तत्बन्धकं or युष्मदनुग्रहादस्मान् मुञ्चतु—*Sayana*).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—*Wilson*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

19. Tarah, strength; speed (तर: वेग: —*Venkata*).

20. Vivasvatah hetih, the weapon of Yama, or of the supreme sovereign. The wheel of time (विवस्वत: हेति: वैवस्वतस्य यमस्य हेतिभूता—*Venkata*).

Hymn-68

For verse 1 and 4, see Nir. V.3 and XII.21 re pectively.

1. A tva ratham yatha utaye, to thee for protection as to a chariot.

Utih; protection, is derived from the √अव्, to protect (अतिरवनात्—Nir. V.3).

Sumnaya, for well-being (सुम्नाय सुखाय—*Venkata*; *Sayana*).

Tuvi, many, several, (तुवि=बहु).

Tuvi-kurmim, accomplisher of may deeds; rich in deeds, or actions (तुविकूर्मि बहोः कर्तारम्—*Venkata*; बहुकर्माणम्—*Sayana*)

Rtisaham, ऋतीषहम्=ऋतिऽसहम्, subduer or evil forces or cruel persons (ऋतीषहम् हिंसकानामभिभवितारम्—*Sayana*).

2. Tuvi-susma, O possessor of immense strength (तुविशुष्म ! बहुबल! —*Venkata*).

Tuvi-krato, O doer of many actions of repute. (तुविक्रतो! बहुकर्मन्!).

3. Jmayantan, the all-pervading or extensive (*jma*=ज्मा=पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्नुवन्तम्—*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4. Evaih ca carsaninam uti huve rathanam, I invoke him to come with his protections in the onsets of your soldiers (चर्षणीनाम्) and chariots (रथीनाम्)—*Wilson.* "I invoke for you, and Lord of *Visvanara*, whose prowess is unhumbled, with the desires of human beings and with the protection of chariot"—In this sacrifice, I invoke Indra (Lord) of Visvanara, i e , the Sun, of unhumbled prowess or of mighty strength (शवसः), with desires (एवैः कामैः), courses (अयनैः), or protection (ऊत्ती) of men (चर्षणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is Aditya, the Sun (विश्वानरस्य आदित्यस्य। अनानतस्य। शवसो महतो बलस्य। एषैश्च कामैरयनैरवनैर्वा। चर्षणीनाम् मनुष्याणाम्। ऊत्या च पथा रथानाम्। इन्द्रमस्मिन् यज्ञे ह्वयामि—Nir. XII.21).

7. Purvyam, ancient, old one, the best; also at the opening of sacrifice (पूर्व्यां यज्ञमुखस्थानम्—*Venkata*; पूर्वे भवां यज्ञमुखस्थाम्—*Sayana*).

Nṛtuh, the leader (नृतुः विनेता—*Venkata*; फलस्य नेता देवः —*Sayana*).

Anustutim, praise in proper sequence (अनुष्टुतिम् अनुक्रमेण क्रियमाणां स्तुतिम्—*Sayana*).

9. Apsu Surye, in waters, in the Sun, i e bathe in water and see the Sun. According to Sayana, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (अप्सु स्नातुं सूर्यं द्रष्टुं च। स्नानादिव्यवहारं कर्तुं सूर्ये उदिते सति गमनादि व्यवहारं कर्तुमित्यर्थः—*Sayana*).

10. Purumayyam, पुरुमाय्यम्, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. Sad, षड्, the six; *dvadva*, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. Rjau, ऋजौ, **two eyes.**

Hari, हरी, **two ears.**

Rohita, रोहिता, **nose and tongue.**

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, *Indrota* and *atithigva*; two horses (ears) with excellent reins from the giver of hearing, *Ṛksa* and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, *Aamedha* and his son.

According to Venkata and Sayana, the distribution of six horses is like this :

(i) two fast moving horses (ऋजौ) between Atithigva (अतिथिग्व) and his son Indrota (इन्द्रोत);

(ii) two green horses (हरी) between Ṛksa (ऋक्ष) and his son

(iii) two red horses (रोहिता) between Asvamedha (अश्वमेध) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रयोरभेदात्).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (षट् अश्वान्).

For sacrificial details, see *Katyayana* (II.8.68).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

1. **Medhasataye,** for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेधसातये यज्ञ भजनार्थं—*Venkata*; यज्ञसंभजनाय—*Sayana*).

Purandhya, with great wisdom (पुरंध्या बहुप्रज्ञया —*Sayana*).

Dhiya, by actions (धिया कर्मणा—*Sayana*).

Mandat-viraya, one who gladdens heros or children (मन्दद्वीराय। यो वीरान् हर्षयति स मन्दद्वीरः —*Sayana*; *Venkata*).

Indave, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्दवे इन्द्राय। इन्दतेरैश्वर्यकर्मण इदं रूपम् —*Sayana*).

Tristubham, threefold praise-song (त्रिष्टुभं तृचं —*Venkata*; स्तोम त्रयोपेतम्, *Sayana*).

2 **Odatinam,** of dawns (Nigh. I.8; ओदती=उषस्).

Yoyuvatinam, of rivers; of the conjugating rivers (योयुवत्यः नद्यः, उदकेन मिश्रयन्ति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम्। उत्पादकमित्यर्थः। इन्द्रेण ह्युषस उत्पद्यन्त इन्द्रस्यैव सूर्यत्वात्। "विवस्वदिन्द्र सम्य" इति द्वादशादित्यमध्य इन्द्रः पठितः —*Sayana*).

Nadam (II), roarer, causing noise or sound (नदम् शब्दयितारम् —

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sayana).

Aghnyanam, cows, inviolable as they are (अघ्न्यानां अहन्तव्यानां गवम् — *Sayana*).

3. Suda-dohasah, *Suda* is a synonym of *Kupa* (कूप) or well (Nigh. III.23); hence cows giving like wells.

Prsnayah, white cows (पृश्नय: पृश्निवर्णा गाव: —*Sayana*).

Trisu, at the three *Savanas* or oblations (त्रिषु त्रिष्वपि सवनेषु).

Devanam janman, at the birth place of gods, i.e., Nature's bounties, i.e. the celestral region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थ: —*Sayana*).

Divah, of the Sun of Aditya (दिव: आदित्यस्य —*Sayana*; *Venkata*).

4. Gopatim, guardian of speech or wisdom; lord of cows (गोपतिं गवां स्वामिनम् —*Sayana*).

Yatha vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा वा यागं प्रति गन्तव्यमिति जानाति तथार्चेति —*Sayana*).

Satyasya Sunum, Son of truth (सत्यस्य सूनुं यज्ञस्य सत्यस्य वा पुत्रम् — *Sayana*).

Satpatim, protector of good (or of Yajamana) (सत्पतिं सतां यजमानानां पालकम् —*Sayana*).

6. Asiram, sweet milk; the sustaining milk (आशिरं आश्रयण साधनं पय

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आदिकम् —*Sayana*).

Asih, आशी: , a mixture of Soma and milk is so called from being mixed (आ√शु) or from being slightly cooked (आ√श्रा, to cook) (आशीराश्रयणाद्वा । आश्रपणाद् वा —Nir. VI.8). For Indra, kine yield mixture (इन्द्राय गाव आशिरम्).

Vajrine, वज्रिणे, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamantine justice.

7. **Vistapam,** abode, home (विष्टपं गृहम् —*Venkata*; स्थानम् — *Sayana*).

Bradhnasya, of the Sun (ब्रध्नस्य सूर्यस्य).

8. **Priyamedhasah,** O pious devotees, persons belonging to Priyamedha *gotra* —प्रियमेधास: प्रियमेध सम्बन्धिनस्तद् गोत्रा यूयं —*Sayana*).

9. **Gargarah,** drum (गगर: गर्गरध्वनि युक्तो वाद्य विशेष: —*Sayana*).

Godha, leather garn (गोधा हस्तघ्न: —*Sayana*; *Venkata*).

11. **Indrah,** इन्द्र: , lower resplendent self, the soul.

Vishvedevah, विश्वेदेवा: , divine powers.

Varunah, वरुण: , virtuous mind.

Apah, आप:, pious seekers.

Sinsvarih, the accompanying cows (or sense organs) सिन्धवरी: सिन्धर्य:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संगच्छमाना गावः —*Venkata*; *Sayana*).

12. Surmyam, fair-flowing pipe; सूर्म्यशब्दो गदायां दृष्टः —"एषा वै सूर्मी कर्णकावत्येतया ह स्म वैदेवा असुराणा शततर्हास्तुं हन्ति (Tait. S I.5.76); i.e. this is a pipe with projections; by it the gods made piercings of hundreds of the *asuras*.

Sapta Sindhavah, सप्तसिन्धवः , seven rivers (गंगाद्याः सप्तनद्यः —*Sayana*).

Susiram, abyss, pipe with wide mouth, (इह तु सुषिरे काष्ठविशेषे वर्तते — *Venkata*).

"O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel". Thou art a benevolent god, i.e. a bountiful god (सुदेवस्त्वं कल्याणदानः), or a munificient god; O Varuna, to thee belong the seven rivers. A river (*sindhu*) is so called from √*sru*, स्रु, flowing (सिन्धुः स्रवणात्) Into thy palate flows seven streams. *Su-urmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सूर्मिः कल्याणोर्मिः) —Nir. V.27.

Kakudam, palate (काकुदं जिह्वा —*Venkata*; तालुम् —*Sayana*). Palate is called *kakudam*; *kokuva*=signifies tongue, that tongue is placed under it (काकुदं तालित्याचक्षते । जिह्वा कोकुवा साऽस्मिन्धीयते). Tongue or *jihya* is *kokuva*, because being noisy (kokuyamana), it utters sounds Or it may be derived from the root *kokuy*. √कोकूय्, meaning to make a sound (जिह्वा कोकुवा । कोकूयमाना वर्णान्नुदतीति वा । कोकूयतेर्वा स्याच्छब्दकर्मणः).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोहुवा).

The word *talu* for palate is derived from the root *tṛ* (√तॄ), to cross; it is the highest part in the mouth; or from *lat* (√लत्), meaning to be long by metathesis like *talam*, surface (तालुः तरते: । तीर्णतममङ्गम् । लततेर्वा स्याद् लम्बकर्मणः विपरीतात् । यथा तलम् (the word *lata*, लता, for creeper is also

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

derived from the same root without metathesis. (ललेत्यविपर्ययः) —Nir. V.26.

13. Takvah. swift, quick in sacred action (तक्वः। तकतिर्गतिकर्मा — Nigh. II.14; यज्ञगमनशीलः —*Sayana*; *takvah neta*, swift bearer of blessings.

Aphanayat, directs (अफाणयत् उपगमयति फणतिर्गतिकर्मा; also "फणगतौ" — *Sayana*; See Nir. II.28 for आपनीफणत् —IV.40.4; a reduplicated form of √फण्, to bound.

Vapuh, produces rains (वपुः उदकमुत्पादयतीति —*Sayana*; उदकं वयति — *Venkata*).

14. Odanam, clouds (ओदनम्=मेघ —Nigh. I.10).

Bhinat odanam pacyamanah parah gira, cleaves the cloud smitten by the thunder voice (परः मेघानां परस्ताद् वर्त्तमान इन्द्रः ओदनं मेघनामैतत्। मेघं भिनद् अभिनत् भिनत्ति वृष्टयर्थम् —*Sayana*).

Hymn-70

1. Taruta, तरुता=तारकः, deliverer; may means conquerer also (cf. विश्वेषां तरुतारं —VIII.1.21). (तरुता तारकः —*Venkata*; *Sayana*).

2. Puruhanman, O brave hero (name of a Ṛsi—*Sayana*); one who is able to destroy numberless enemies.

Dvita, two forms; of two-fold might (i.e. of mercy and punishment both); one form is *hastaya vajrah*, strong in punishing wicked, and the other *mahah darsatah*, very charming and benevolent (द्विता द्वित्वमस्त्यो-ग्रयमनोग्रयम्। तव शत्रून् हन्तुमुग्रत्वं त्वदनग्रहा या नोग्रयं चेति द्वैतमस्ति —*Sayana*).

Hastaya, for the hand (हस्ताय कराय हननाय शत्रूणां, i.e. for destroying

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

enemies —*Sayana*).

Darsatah, benevolent, pleasing (दर्शतः दर्शनीयः —*Sayana*).

4. **Dhenavah,** people (men and cattle) (धेनवः हविरादिना पीणयित्र्यः प्रजा गाव एव वा—*Sayana*).

Anonavuh, welcome or greet with praises (अनोनवुः समस्तुवन्—*Sayana*; प्रीणयित्र्यः —*Venkata*). [From heaven (द्यावः) to earth (क्षामः), every one copraising, cf. "द्विवृतो लोकाः"—Ait. Br. II. 17 for plural].

6. **Gomatih,** full of cows, well-stockers (गोमति/व्रजे—*Venkata*; गोमति बहुभिर्गोभिर्युक्ते—*Venkata*).

Vraje, व्रजे Cowpen

8. **Gadhesu,** in the depths of water; in waters (गाधेषु उदकेषु—*Venkata*; *Sayana*).

Vajesu, in battles (वाजेषु संग्रामेषु—*Venkata*).

A'aranesu, आऽरणेषु, on shallow lands (आरणेषु गन्तव्येषु निम्नेष्वुदकेषु स्थलेषु वा).

Havyah asti, is to be invoked (हव्यः अस्ति आहूतव्यो भवति—*Sayana*).

10. **Ni sisnatho hathaih,** You smite with your blows (हथैः हननैः निशिश्नथः मारयसि—*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Urvoh madhye vasisva, give us shelter under your thighs; make use of your family members. (ऊर्वोः मध्ये अस्मान् वसिष्व; ऊरुभ्यामाच्छादय—*Sayana*).

Tuvinṛmna, O one with immense wealth (तुविनृम्ण प्रभूतधन सत्वं—*Sayana*).

11. Parvatah, पर्वतः, cloud=*parjanyah* a god, friend of Indra (According to Sayana, ṛsi—पर्वतः तव सखिभूतः पर्वत ऋषिः यद्यप्यन्यं देवमिष्ट्वा स्वर्गं प्राप्नोति स तथापि पातयति ऋषिः, cf. VII. 37.8; according to Ludwing, a sacrificer whose generosity is praised; but according to Macdonell and Keith, the god Parvat, the spirit of the mountain, is meant).

13. Bhojah, the recompenser of enemies (भोजः शत्रूणां भोजयिता —*Sayana*).

Surih, सूरिः, impeller (सूरिः प्रेरकः); giver of rewards.

Ahrayah, unvanquished (अह्रयः अनवनतः —*Venkata*; *Sayana*).

14. Ekam-ekam, one by one; also many (एकं एकं बहून्; वत्समित्येवं बहून्, calves or cows).

Vatsam, calf or cow even (वत्स शब्दो वत्स मातृणां गवामुपलक्षकः —*Sayana*).

Saura-daivyah, one gifted in the craft of battle; won the battle and hence cow (शौरदेव्यः दीव्यन्ति क्रीडन्त इति देवा योद्धारः। शूराश्च ते देवाश्च शूरदेवाः। तेषां हितम् शौरदेवं युद्धम्। तत्सम्बन्धिन्यो गाः। युद्धे शत्रून् हत्वा तत्सम्बन्धिन्य इत्यर्थः —*Sayana*; शौरदेव्यः शूरदेवानां इदं युद्धं शौरदेवम्। युद्धकुशलः शौरदेव्यः —*Venkata*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-71

1. **Mahobhih,** by the greatness; by our worship; by immense wealth (महोभिः पूजाभिर्महद्भिर्धनैर्वा—*Sayana*).

2. **Ksapavan,** the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (क्षपावान् रात्रिमान् असि। रात्रौ अग्निर्विशेषेण तेजस्वी भवति —*Sayana*).

3. **Visvavaram**, created by all; chosen by all; associated with all gods (विश्ववारं सर्वैर्वरणीय धनम् —*Sayana*).

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेधसातौ यज्ञस्य संभजने —*Sayana*).

11. **Dvita yah bhuta amrtah,** who is doubly immortal as perpetually burning amongst mortals.

Visi, विशि among the sacrificers.

14. **Sira-socisam,** शोरशोचिषम् —bright and consuming.

Purumilha, पुरुमीळ्ह, much renowned; possessing numerous worthy attributes (पुरुमीढः पुरुभिर्बहुभिः पदार्थैः सिक्तः —*Daya.* on I.183.5; see also I.151.2).

15. **Sam yosea,** शम्=peace; योः, bliss; freedom from fear and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pain; peace and bliss (शं सुखम् । योः च भयानामभिश्रणम् —*Sayana*; योः पदार्थानां पृथक्करणं दुःखात् पृथग्भूतम्; दुःखवियोजनम् —*Daya*).

Hymn-72

1. **Adhyaryuh,** the head priest (from *adhvare*, inviolable; the priest that bears ill-will to none. *Adhvar-yuh* (priest)=*Adhvara-yuh*; i.e. he directs the sacrifice; he is the leader of the sacrifice, or else, he loves the sacrifice. (अध्वर्युः । अध्वर्युरध्वरयुः । अध्वरं युनक्ति । अध्वरस्य नेता । अध्वरं कामयत इति वा । —Nir. I.8).

Adhvara, sacrifice; the verb *dhvar*, √ध्वर, means to kill, and therefore *adhvara=a+dhvara*, denotes the negation of killing. (अध्वर इति यज्ञनाम । ध्वरिति हिंसाकर्मा । तत्प्रतिषेधः —Nir. I.8; also आत्मनोऽध्वरमहिंसा व्यवहारं कामयमानः । विद्वान्-शिल्पी, a technician —*Daya*. on VI.61.2 and V 37.2; यज्ञकर्त्ता on II.5.6).

2. **Hota, hotṛ,** invoker. See Nir. I.8; IV.26, VII 5; 15, 23; 31; VIII.21 Refer to : ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु । ब्रह्मा त्वा वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः (X 71.11)

One sits increasing the store of stanzas; a second chants the *gayatra* hymn in Sakvari measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice". In this verse, the duties of the priests are assigned : (i) *hotr*, the invoker is the one who sits increasing the store of stanza (ṛc, ऋच्); (ii) Udgatṛ, उद्गातृ the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (ब्रह्मा । सर्वविद्यः । सर्वं वेदुतमर्हीत । ब्रह्मा परिवृढ्लः श्रुतः । ब्रह्म परिवृढ्लं सर्वतः); (iv) *Adhvaryu* अध्वर्यु, who metes the measure of sacrifice, the performing priest (Nir. I.8) (See also Nir VII.5 : यथा होताध्वर्यु ब्रह्मोद्गातेत्यप्येकस्य सह—the priest, although *he is one*, on account of the diversity of his functions (कर्मपृथक्त्वात्), is called the sacrificer (होतृ), the director of the sacrifice (अध्वर्यु), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गातृ). Also hota, the worthy of being invoked (होतुर्ह्वतिव्यस्य —Nir. IV.26 on I.164.1).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. **Sasam,** in the sleeping state (सस्रं स्वपनम् —*Venkata*; सस्रं स्वपन्तमग्निम् —*Sayana*)

Jihvaya gṛbhnanti, perceives through speech or tongue; i.e. realizes through prayers (जिह्वया । जन्ये जनक शब्दः जिह्वा प्रभवया स्तुत्य गृह्णन्ति गृह्णन्ति अंगुलिभिः —*Sayana*) (they seize him, as he sleeps, with their tongues or with their hymns —*Wilson*).

Rudra, रुद्र, one who inflicts pain (रुद्रम् । रुत् दुःखम् । तस्य द्रावयितारम् —*Sayana*; दुष्टानां शत्रूणां रोदयितः ; रोद्रयत्यन्यायकारिणा जनान् स रुद्रः —*Daya.*). Also, the word is derived from *rut*, meaning praise (अथवा रुत् स्तुतिः । तया गन्तव्यम्, स्तुत्यमित्यर्थः —*Sayana*; praiser (रुद्र इति स्तोतृनाम; रुद्र = praiser, Nigh. III.16). One who gives honest advice (रुतः सत्योपदेशान् राति ददाति —*Daya.* on I 114.3; one who cures from all diseases—*Daya.* on II.33.15).

4. **Jami,** extensive or vast (जामि प्रवृद्धं सर्वमतिरिच्य वर्तमानम्. *Jami* is a synonym of tautology, fool, and one born in thesame caste (जाम्यतिरेकनाम । बालिशस्य वा । समानजातीयस्य वोपजनः —Nir. IV.20).

Vayodhah, the giver of food (वयोधाः = वयःधाः अन्नस्य दातारम् — *Sayana*)

Vanam, water (वनम् = उदकम्, Nigh. I.12).

Dṛsadam, by the cloud (दृषदं मेघम् —*Venkata, Sayana*).

Jihvaya, by the flames (जिह्वया ज्वालया —*Sayana*). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावाग्नि पक्षे वनं तरुसमूहं हन्ति, or it cleaves the hard stones also — जिह्वया दृषदं कठिनमपि पाषाणं भिनत्ति —*Sayana*).

8. **Dasabhih,** by ten (fingers) (दशभिः अंगुलिभिः —*Venkata*; दशभिः अंगुलीभिर्याचितः —*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Khedaya, by rays (खेदया रश्मिभि: —*Venkata*; *Sayana*).

Trivṛta, three-fold measures (त्रिवृता त्रिप्रकार वर्तनवता; three-fold rays or hammer).

9. Tridhatuh, त्रिधातु: ; fed on three sorts of materials (milk preparations, herbs and food grains).

10. Avatam, the inexhaustible cauldron (अवतं महावीरम् —*Venkata*, *Sayana*); avata, a mataphor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-cakram, going round circular above (उच्चा-चक्रम् उपरिस्थित चक्रम् —*Sayana*).

Nicinabaram, cauldron placed below (नीचीनबारं नीचीन द्वारम् — *Sayana*).

11. Puskare, in a large spoon, upayamani spoon for drinking milk (पुष्करे वपुष्करे प्रवृद्ध उपयमनी पात्रे —*Sayana*); also in the midspace.

Adrayah, clouds; also reverent pri ests (अद्रय: आद्रियमाणा अध्वर्य्वादय: —*Sayana*; अद्रि:=मेघ=cloud,—Nigh. I.10).

12. Ubhakarana hiranyaya, vessel with both ears golden (or of gold or silver) (उभा उभौ कर्णा कर्णस्थानीयौ द्वौ रुक्मौ हिरण्यया हिरण्मयौ सुवर्णरजतमयौ —*Sayana*)

13. Vṛsabham, showerer, fire or agni (वृषभं वर्षकमग्निम् —*Sayana*) See Tait. Br. आग्नेयी वा एषा यदजा (III.7.3.1).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

14. Te, they, the cows (ते ता गाव: —*Sayana*).

16. Saptapadim, seven stepped; (सप्त सृप्ता संख्या—Nir. IV.26; seven is an extended number); land extensively inhabited by people.

Suryasya sapta rasmibhih, by seven rays (seven colours of the spectrum) of the Sun.

Isam, इषं, food (इषं अन्नम्)

Urjam, ऊर्जं, sap (ऊर्जं रसम्); energy.

18. Pari dyam jihvaya atanat, fills the sky on every side with his flame or blaze.

19. Yatpadam nidhanyam, the spot (for presenting the oblations); a spot specially suited for growing harvest (यत्पदं निधान्यं हविषां निधानार्हं मुत्तरवेदि लक्षणं तत्र स्थित्वानि: —*Sayana*).

Hymn-73

1. Anti sat bhutu vam avah, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, अन्ति सत् भूतु वाम् अव:).

3. Atraye, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उदकेन —*Sayana*; also see—हिमेनाग्निं घ्रंसमवारयेक्षम्—I.116.8).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. Yamahutama, invoked or called in emergence (यामहूतमा अतिशयेन काले ह्वातव्यौ —*Sayana*).

Nedistam yamyapyam, enter in the closest kinship (नेदिष्टं अन्तिकतमम् आप्यं बान्धवं च यामि तयोः —*Sayana*)

7. Atraye, for the destitute, see verse 3; also, for getting free from triple pains (i.e., for *atri*).

9. Sapta-vadhrih, seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of Ṛsi according to *Sayana*, सप्तवधिः महर्षिः) For *Saptavadhri*, see—

सप्तऽवध्रये —V.78.6; X.39.9

सप्तऽवधिः —VIII.73.9

सप्तऽवधिम्—V.78.5.

Saptavadhri is one who has a control on seven (the five sense-organs, mind and intellect)—पञ्चज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्तहता यस्य —*Daya.* on V.78.6; हतसप्तेन्द्रियम् —*Daya.* on V.78.5.

Saptavadhri is the name of a protege of the Asvins who appear to have rescued him from a tree in which he had got fastened (V.78.5; VIII.73.9; X.39.9; see also Av. IV.29.4). *Macdonell* and *Keith*); may be identical with *Atri* (*Geldner*).

11. Purana'vat, पुराणऽवत्, like a very old person.

Jaratoh'iva, जरतोऽइव, like a decripit.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

16. Aruna'psuh, अरुणऽप्सुः. purple-tinted (down) one with fair colour (शुभ्रवर्णा —*Sayana*).

17. Vṛksam parasuman'iva, a wood-cutter with his axe a tree.

18. Dhṛsnava, धृष्णवा=धृष्णो+आ, bold (धृष्णो ! धर्षक ! addressed by Saptavadhri to himself; or by Gopavana trisapta-vadhri —*Sayana*).

Visa, a basket (विशा प्रवेश्यन्त्या पेटिकया —*Sayana*).

Kṛsnaya badhito visa, कृष्णया बाधितः विशा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया आकर्षया विशा प्रवेशयन्त्या पेटिका बाधितः —*Sayana*).

Hymn-74

1. Duryam, homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्तः अन्नमिच्छन्तः —*Venkata*).

Viso-visah, of the entire people (विशोविशः सर्वस्याः प्रजायाः —*Sayana*).

4. Arksah, आर्षः := आर्षः ; pertaining to a ṛksa or ṛsi, a seer; also one capable of punishing enemies.

Srutarva, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa ऋक्ष—*Sayana*). Srutarvan Arksa is the name of a prince whose liberality is celebrated in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

present hymn VIII 74; 13, and whose victory over *Mgraya*, मृगय, is mentioned in X.49.5 (*Macdonell* and *Keith*).

5. Ghṛta' ahavanam, घृतऽ आह्वनम्, well worthy of receiving the offerings of ghi, घी or affection (घृत=स्नेह=affection).

7. Amura, अमूर=अमूढ, unbewildered.

Dasma, O pleasing to look (दस्म दर्शनीय !)

Mandra, O happy one (मन्द्र मोदमान !).

9. Dyumnaih dyumnini, द्युम्नैः द्युमनीः, by gilittering food; द्युम्निनी, one possessing food (द्युम्नैः द्योतमानैरन्नैः द्युम्निना अन्नवती —*Sayana*; हविर्भिः हविष्मती —*Venkata*).

Sravasi Sravah, heap abundance on abundance (श्रवसि श्रवः अन्नस्य उपरि अनुपक्षीणे पूर्वस्मित् अन्ने —*Venkata*)

Vṛtraturye, वृत्र-तूर्ये, battle against a foe (वृत्रतूर्ये संग्रामे —Nigh II.17).

10. Panyam panyam, store of enemies.

Asvam it gam, one going like a horse (गां गन्तारम्, अश्वं इत् । इच्छब्द इवार्थे —*Sayana*).

Krṣtayah, men of agriculture; the cultured men; men in general (कृष्टयः मनुष्याः परिचरतेति शेषः —*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(For **Krsti**, कृष्टि: see Nir. X.22; 29; 31; कृष्टय इति मनुष्यनाम, cf. III.59.1; IV.38.10; X.178.3).

11. Gopavanah, गौपवन: , the seer of the secret lore (name of a ṛsi —*Sayana*). Name of a poet of the race of Atri. *Gaupavana* (गौपवन), pupil of Pautimasya, पौतिमाष्य, is mentioned in the first two traditions (list of teachers) in the Kanva recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (*Macdonell* and *Keith*) *Gira*, गिरा, praise.

13. Arkse Srutarvani, आर्क्षे श्रुतर्वणि, see verse 4.

Mrksa, to purify.

Sayana gives *Vṛksa*)वृक्षा) as a reading for *Mrksa* (मृक्षा), which he explains as Kesavanti (having hairs or wool) (वृक्षा वृक्षाणि । वृश्च्यन्त इति वृक्षा: केशा: । तद्वन्ति वृक्षाणि; he gives another alternative : अथवा वृक्षा वृक्षेण । व्रश्चन्साधनत्वाद् वृक्षो हस्त: । तेनोन्मृजामि ।

Caturnam, of the horses; of the four horses (according to Sayana, the horses given by Srutarvan, श्रुतर्वण्)

Sardhamsi-iva, like well grown (long) hairs (शर्धिंसि इव उच्छ्रितानि लोमानीव).

Stuka-avinam, wool of rams; (स्तूकाऽवि न ऊर्णायव: । स्तुक: केशसन्धान: ; bunch of hairs —*Sayana*).

14. Vayah, birds (a poetic metaphor for ships).

Tugryam, the imported material; for Bhujyu and Tugrya, see earlier notes. According to traditionalists, Tugra is the name of the father of Bhujya, a protege of the Asvins, and thus Bhujyu is known as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tugrya (VIII.3.23; 74.4) or *Taugrya* (I.117.15; 118.6; 182.5,6; VIII.5.22, X.39.4).

The word *tugra* means a strong man who can put up a fight with enemy.

Asavah, fast moving horses (आशव: अश्वा:).

15. Parusni, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (परुष्णीं पालिकाम्, the sustainer, the earth *Daya.* on VII.18 8; विभागवतीम्, having divisions as of an army, *Daya.* on IV.22.2; परुष्ण्याम् पालनकर्त्र्याम् पृथिव्याम्, *Daya.* on V.52 9).

Mahenadi, O great river (महाऽनदि, हे महानदि !).

Hymn-75

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

4. Patih satinahpatih, sahasrinah, lord of hundreds and thousands.

Murdha kavi, an outstanding seer of piercing vision (मूर्धा उच्छ्रित: कवी क्रान्तप्रज्ञ: —*Venkata*; मूर्धा शिरोवदुन्नत: कवि: मेधावी —*Sayana*).

Rayinam, of wealth (रयीणां धनानाम् —*Sayana*).

5. Nemim rbhavah, as the Rbhus (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमिं तष्टा इव).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. **Virupa,** O one of multiform; name of a Maharsi (हे विरूप! नाना रूपै तन्नामक महर्षे —*Sayana*).

Nunam, now, this time (नूनं इदानीं —*Venkata*).

Abhidyave, all round shining (अभिद्यवे अभिगतदीप्तये —*Venkata*; *Sayana*).

7. **Apaka-Caksasah,** missile (*Griffith*); of un-measured radiance (अपाकचक्षसः अनल्पचक्षसः —*Sayana*; अनल्प तेजसः —*Venkata*).

Panim, पणिम्, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे। स्तरणं हिंसनम्— *Venkata*).

8. **Usrah,** उस्राः, milk-streaming.

Aghnyah, cows (inviolable), (Nigh. II.11; V.5 (पदनाम); also अघ्न्याहन्तव्या भवति; *aghnya*, cow is so called because she is not to be killed, अ + √हन्, or she is the destroyer of sin—Nir. XI.43).

9. **Dudhyah,** दूढ्यः = दुःऽध्यः, an evil-minded.

Samasya, of everyone (समस्य सर्वस्य —*Venkata*).

"Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat", Evil-minded, i.e. whose minds are sinful (दूढ्यः=दुधियः पापधियः; परिद्वेषसो सर्वतो द्वेषसो अंहतिः —Nir. V.23).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Urmi (wave) is derived from √ऊर्ण to cover.

Nau, a boat is so-called because it is to be pulled through (√नी) or the word may be derived from the root nam, नम्, to bend. (ऊर्मिरिव नावमावधीत । ऊर्मिरूर्णो तेः । नौः प्रणोत्तव्या भवति नमतेर्वा —Nir. V.23)

11. Uru-Kṛt uru kṛdhi, giver of abundance (or of wide space) give us abundance (उरुकृत् बहुकृत् उरु बहु नः अस्माकं कृधि कुर्विति —*Venkata*).

15. Yatra aham asmi tan ava, यत्र अहं अस्मि तां अव shield those among whom I stand (or among whom I am).

Hymn-76

9. Divistisu, दिविष्टिषु, on the recurring sacred days (दिविष्टिषु अस्माकह्वामभि गमनेषु; दिवः स्वर्गस्य वैषणेषु निमित्तेषु —*Sayana*).

10. Ut-tisthan ojase, rising up in thy strength (उत्+तिष्ठन् ओजसा बलेन —*Sayana*).

Camu, between the two boards (चमू चम्वोः अधिषवण फलकयोः —*Venkata; Sayana*).

11. Kraksamanan, whilst smiting foes (क्षमाणं शत्रून् विलिखन्तम् — *Sayana, Venkata*).

Akripetam, follow thee (अकृपेतां अनुकल्पयेताम् —*Venkata*) ; shudder.

13. Astapadim, अष्टाऽपदीम्, eight points of the sky (eight cardinal directrons=north, south, east, west, and four half-quarters or corner points : ईशान (N—E); आग्नेय (S—E); नैर्ऋत्य (S—w); and वायव्य

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(N—W); (दिग्भिः अवान्तरदिग्भिः —*Venkata*).

Nayasraktim, rising to the ninth (i.e. the sun in the zenith) (नाचंदिग्भिः अवान्तरदिग्भिः च अष्टापदीम् ताभिः आदित्येन च नवस्रक्तिम् —*Venkata*).

Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively.

1. Srnvire. शृण्विरे, renowned (विश्रुता —*Venkata*), heard even today.

2. Aurna'vabham, descendent of Urnavabhi (ऊर्णवाभि); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य (Bṛhada. Up. IV.5.26. Madhyandina) (ii) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of *Aitihasikas*, the traditionalists. He was probably an eclectic.

Ahisu'vam. wicked (in administration). In tradition, the name of an *Asura* (Aurnavabham and Ahisuvam, both are regarded as Asuras or demons —*Sayana*, *Venkata*)

ऑर्णवाभम्—VIII. 32.26; 77.2 (ऊर्णवाभि word does not occur in the Ṛgveda).

अहीशुवः —X.144.3

अहीशुवम्—VIII.32.2; 26; 77.2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Both the terms, Aurnavabham and Ahisuvam occur together in the Ṛgveda; VIII. 32.26; 77.2; Ahisuvam singly occurs in VIII. 32.2.

4 **Saransi trimsatam,** सरांसित्रिंशतम्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e.a long with one another (साकं सहेत्यर्थः).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काणुका। कान्तकानीति वा। क्रान्तकानीति वा। कृतकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completetely satisfied (इन्द्रः सोमस्य कान्त इति वा । कणेघात इति वा । कणेहतः । कान्तिहतः).

The ritualists explain like this : There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymolisgists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

(तत्रैनद् याज्ञिका वेदयन्ते । त्रिंशदुक्थपात्राणि माध्यन्दिने सवन एकदेवतानि । तान्येतस्मिन् काल एकेन प्रतिधानेन पिबन्ति । तान्यत्र सरांस्युच्यन्ते । त्रिंशदपरपक्षस्याहोरात्राः । त्रिंशत्पूर्वपक्षस्येति नैरुक्ताः । तद्या एताश्चान्द्रमस्य आगामिन्य आपो भवन्ति रश्मयस्ता अपरुपक्षे पिबन्ति —Nir V.11).

5. **Gandhavram,** the cloud (गन्धर्वो मेघः —*Venkata*; **गामुदकं धारयतीति मेघः**—*Sayana*) Gandharva also means wind or air (**यो गां पृथिवीं धरति स वायुः** ; air the sustains that earth, *Daya.* on I.163.2; also **the sun, यो गां पृथिवीं वाणीं**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

व धरति धारयति वा स सूर्यलोकः — *Daya.* on Yv. II.3; a learned one, यो गां वेदवाचं धरति सः विद्वान् पण्डितो जनः — *Daya.* on Yv. XXXII.9; also moon, यो गाः सूर्यकिरणान् धरति स चन्द्रमाः Yv.XVIII.40).

Gandharvas are also persons devoted to aesthetics and fine arts : गानविद्याकुशलाः —*Daya.* on Yv.XII.98. Beauty personified (रूपमिति गन्धर्वाः (उपासते) —SBr. X.5.2.20; lovers of maidens, योषित्कामा वै गन्धर्वाः —SBr. III.2.4.3; स्त्रीकामा वै गन्धर्वाः —*Ait. Br.* I.27; तत्गन्धर्वाः) उ ह स्त्रीकामाः —Kausitaki Br. II.9; wind, वातो गन्धर्वः SBr. IX.4.1.10; vital breaths, Jaim Up. III.36.3; mind, मनो गन्धर्वः —SBr. IX.4.1.11; fire, अग्निर्गन्धर्वः —SBr. IX.4.1.7; moon, चन्द्रमा गन्धर्वः —SBr. IX.4.1.9. the sun, सूर्यो गन्धर्वः —SBr. IX.4.1.8; they are twenty-seven, गन्धर्वाः सप्तविंशतिः —SBr. V.1.4.8.

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space (अबुध्नेषु पदनिधानयोग्यस्थानरहितेषु रजःसु लोकेषु —*Sayana*).

6. "From the mountains, Indra transfixed the mellow cloud and held his well-aimed arrow." From the mountains Indra held the well-aimed arrow and transfixed the well-ripe cloud, the giver of rain-water. (ओदनं उदकदानं मेघम् । वृन्दे वुन्देन व्याख्यातम् । वृन्दारकश्च —Nir. VI.34)

Bundah, वुन्दः means arrow; it pierces; it inspires awe; or it shines while it flies (वुन्द इषुर्भवति । विन्दो वा । भिन्दो वा । भयदो वा भासमानो द्रवतीति वा — Nir. VI.32).

8. **Sadyah jatah,** forth with increased (*Wilson*); सद्यः तदानीमेव जातः अस्माभिर्दत्तेन सोमेन प्रवृद्धः —*Sayana*); one who has immediately gained popularity.

Ṛbhu-sthira (vocative), O mighty and firm in battle ! (ऋभुष्ठिर! महान्-स्थिरः च तथोक्तः —*Venkata*, ऋभुः=उरु-प्रभूतः, and hence *rbhusthira* is उरु; प्रभूतः स्थिरश्च संग्रामे स तथोक्तः — *Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Cyautnani, strengths, powers, energies; efforts; strong persons (च्यौत्नमिति बलनाम —Nigh. II.9.; च्यवन्ति शत्रवो येभ्यस्तानि बलानि —*Daya.* on VII.19.5); praises (च्यौत्नानि स्तोत्राणि —*Daya.* on I.173.4).

च्यौत्नः—X.50.4

च्यौत्ना—VI.47.2; VIII.2.33

च्यौत्नानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

च्यौत्नाय—VI.18.8

च्यौत्नेन—X.49.11

च्यौत्नैः —VIII.16.6.

Mountains are regarded as the supporters or the stays of the earth (भूमेः कीलवद् धारणाय —*Sayana*).

Varsisthani, gigantic (वर्षिष्ठानि अतिशयेन प्रवृद्धानि —*Sayana*).

Parinasa, far reaching (परीणसा परितो न तानि, अतएव 'च्यौत्नानि' इति भाव —*Sayana*).

Vidu adharayah, वीढु अधारयः fixed them firm (वीढु स्थिराणि—*Sayana*).

10. Varaham, to a cloud (वराहो मेघो भवति । वराहारः —Nir. V.4), *Varaha* is cloud; it brings ($\sqrt{हृ}$) the best means of livelihood (वर+आहार); this is supported by a passage from a *Brahmana.* (untraced) : "वरमाहार-माहृषि" —इति च ब्राह्मणम् । See also "Vidhyat varaham tiro adrim asta."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विध्यद् वराहं तिरो अद्रिमस्ता (1.61.7) : from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of *Varaha* (boar) is derived from the same root also; he tears up the roots, or he tears up all the good roots. (अयमपीतरो नराह एतस्मादेव । वृहति मूलानि । वरं वरं मूलं वृहतीति वा —Nir. V.4)

We have a Vedic quotation : "Indra slew the ravening boar" (वराहमिन्द्र एमुषम्—VIII.77.10). *Angirasas* are also called "*Varahas*" ब्रह्मणस्पतिर्वृषभिर्वराहः (the lord of prayer, with the powerfull Angirasas—X.67.7.)

The group of atmospheric gods are called *Varahavah* (पश्यन् हिरण्य चक्रानयो दंष्ट्रान् विधावतो वराहून् —I.88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse : (i) The etymological school, Nairukta : *Visnu* is the sun, the bringer of rain, and also bringer of cattle and food ; the *varaha* (boar) is one of the personifications of the cloud as smitten by Indra's thunderbolt.

(ii) the school of mythology or tradition, *Aitihasika* : (For this see Tait. Samhita VI.2.4); the sacrifice went away from the gods in the form of Visnu and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, "who has passed over me ?" "I am he who smites in the stronghold; who art thou ?" "I am he who brings from the strong hold." He said. "Thou art called he who smites in the strong hold. Now a *boar*, the stealer of the good, keeps the wealth of the Asuras which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold." He plucked out a bunch of *darbha* grass, pierced the seven hills and smote him. He said, "Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won; that alone is the reason why the Vedi is so called',' (i.e. the *Upsads*). A similar

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also : मुषा यद् विष्णुः पचतं सहीयान् विध्यद् वराहं तिरो अद्रिमस्ता).

11. Bundah, arrow (since it pierces, it inspires awe, or it shines when it flies (बुन्द इषुर्भवति । विन्दो वा । भिन्दो वा । भयदो वा । भासमानो द्रवतीति वा— Nir. VI.32)

"Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war."

Tuviksam, powerful, having a great capacity of discharging arrows (तुविक्षं बहुविक्षेपं महविक्षेपं वा —Nir. VI.33)

Sumayam, delightful (सूमयं सुसुखम् —Nir. VI.33)

Ranya=*ranyau* (रण्या=रण्यौ=रमणीयौ सांग्राम्यौ वा; beautiful or well-equipped for battle

Ṛdupe, knocking down by movement, or by motion (ऋदूपे अर्दन पातिनौ, गमनपातिनौ) or, knocking down by sound or knocking down at a great distance (शब्दपातिनौ दूरपातिनौ वा) —Nir. VI.33.

Cid-ṛdu-vṛdha, चिदृदूवृधा, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (मर्मण्यर्दन वेधिनौ. गमनवेधिनौ । शब्दवेधिनौ । दूरवेधिनौ वा) —Nir. VI.33).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-78

The hymn refers to cows (गोनाम) ; food grains (अन्धसः, 1), condiments (व्यञ्जनम्, 2), horses (अश्वम्, 2); oils or cosmetics (अभ्यञ्जम्), sheep (हिरण्यया, 2; may mean gold vessels also), ear ornaments (कर्णऽशोभना, 3), barley (*yavyuh* यवऽयुः—seeking *yava* or barley, 9) along with *gavyuh*, गव्युः—seeking cows and *hiranyayuh*, हिरण्ययुः—seeking gold or sheep, *asvayuh*, अश्वयुः—seeking horses, 9). The tenth verse refers to *datram*, दात्रम्, a sickle, held in hand (*haste*, हस्ते; barley cut and piled (*dinasya*, दिनस्य, cut; sambhṛtasya, सम्भृतस्य, piled यवस्य, of barley; *Kasina*, काशिना, handful, same as mustina, मुष्ठिना, 10).

The word *vrihi* (व्रीहि) for rice does not occur in the Ṛgveda; we have the word *dhana* for fried or parched barley or other grains (धानानाम भृष्टयवाद्यन्नानां —*Daya.* on Yv. XIX.22; (पक्वान्नविशेषाः —III.35.7; अग्नि संस्कृतान्नंविशेषान्—III.35.3; भृष्टान्नानि VI.29.4; यवाः IV.24.7).

धानम् — III.7.6

धानाः — 1.16.2; III.35.3; 7; 52.5-8; IV.24.7; VI.29.4; X.28.1

धानानाम् — VIII.70.12

धानाऽवत् — III 43.4

धानाऽवन्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the Ṛgvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word vrihi (व्रीहि),—*Wilson.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यवम् — I.23.15; 117.21; 176.2; V.85.3; VIII.3.4; VIII.2.3; 22.6; 63.9; X.27.8; 43.7; 131.2

यवऽमत् — VIII.93.3; IX.69.8; X.42.7

यवऽमन्तः — X.131.2

यवम्ऽइव — X.68.3

यवम्ऽयवम् — IX.55.1

यवऽयुः — VIII.78.9

Hymn-79

1 **Visvajit,** (विश्वजित्), conquerer of all.

Udbhit, producer of fruit (उद्भित उदभेत्ता —*Venkata*; फलस्य उद्भेदक —*Sayana*)

Kṛtnuh, all creating (कृत्नुः कर्त्ता —*Venkata*)

Agṛbhitah, obustructed by none of the enemies (अगृभीतः शत्रुभि अगृहीतः —*Venkata*)

Visvajit and **Udbhit** are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (*Wilson*) (विश्वजित् सर्वस्य नेता, उद्भित् फलस्योद्भेदकः । अथवा विश्वजिदुभिदौ सोमयागौ । तयोर्निष्पादकत्वात्तद्रूपः —*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. **Yantasi,** (यन्तासि), provide or offer.

Varutham, Shelter, protection (वरूथं वरकम् —*Sayana*).

"Thou art the restrainer from the enmities etc.; thou art a wide shelter." (*Mahidhara* on Yv. V.35)

4. **Ṛjisin,** ऋजीषिन्, O straight forward gentleman : O seeker of truth : (हे तृतीय सवनस्थेन ऋजीषेण तद्वत् —*Venkata*) (ऋजीषिणं ऋजूनां सरलानां धार्मिकाणां जनानामीषितुं शीलम् —*Daya.* on VI.42.2; प्रशस्तमुपार्जनं विद्यते यस्मिंस्तम् —on I.64.12; ऋजीषिन् सरलस्वभाव —VII.42.3; ऋजीषि सरलत्वं यस्य प्रति तंत्सम्बद्धौ —on VI.17.10) (O Ṛjisin : i.e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait.Samhita. VI.1.6).

6. **Atirnam,** life not yet crossed; the unending life.

Pra im ayuh tarit atirnam, प्र ईम् आयुः तरित् अतीर्णम्, lengthens out his unending life (i.e. the life not yet crossed).

Ut irayati, urges him on (उत् ईरयति प्रवर्धयसि —*Venkata*).

Hymn-80

Ekadyuh, is the seer of the hymn; the word occurs in verse 10 (एकद्युः); it means "the lone illuminator", —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. **Kim anga,** किम् अङ्ग, what now (किम् क्षिप्रम् —*Venkata*).

Radhracodanah, director of the worshipper (रध्रञ्चोदनः रध्रस्य राधकस्य यः चोदयति धनम्—*Venkata*; रध्रं राधकं चोपयतीति रध्रचोदनः —*Sayana*).

Sunvanasya avita, guardian of the offerer (सुन्वानस्य अविता, guardian of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the faithful).

5. **Vajayu**, coveting for food or victory (वाजयु अन्नमिच्छत—*Venkata*; अस्माकमन्नमिच्छत—*Sayana*).

Sravah, श्रवः, fame; also food (श्रवः अन्नं हविर्लक्षणम्—*Sayana*).

6. **Vajayum**, वाजयुम्, coveting for food (or victory) (वाजयुं अन्नमिच्छुम् —*Venkata*).

8. **Urvikastha**, far off (उर्वी) is the goal (काष्ठा), (उर्वीकाष्ठा बह्वन्तराल आज्यन्तः। आज्यन्तोऽपि काष्ठोच्यते। 'क्रान्त्वा स्थिता भवति'—cf. Nir.II.15; *Say.na*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (तत्र काष्ठा इत्येतदनेकस्यापि सत्यस्य नाम भवति। काष्ठा दिशो भवन्ति। क्रान्त्वा स्थिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवन्ति। इतरेतरं क्रान्त्वा स्थिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (आदित्योऽपि काष्ठोच्यते। क्रान्त्वास्थितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (आज्यन्तोऽपि काष्ठोच्यते। क्रान्त्वा स्थितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

across i.e. stationary waters (आपोऽपि काष्ठा उच्यन्ते। क्रान्त्वा स्थिता भवन्तीति स्थावराणाम्)—Nir. II.15. (see also अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहित शरीरम् —I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठाः — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I 32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

Apavṛktah, be excluded

Aratnayah, enemies (अरत्नयः अरममाणाः शत्रवः —*Sayana*; अदाताः यजमानाः शत्रवः —*Venkata*)

9. Turiyam nama, the fourth name (*Somayaji*, सोमयाजी is the fourth name; सोमयाजीति तुरीयं नाम तच्च यज्ञियम् —*Sayana*).

The first three names pertaining to Yajna (यज्ञियं) are; (i) names pertaining to constellatious, नक्षत्रनाम like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, गुह्यनाम, (iii) the revealed names (open names), प्रकाशनाम.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In this case, one may refer to the Satapatha Brahmana (II.1.2.11) also. "He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra's asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjunis." Hence he overtly calls them Phalgunis, for who dares to use his (god's) mystic name? फल्गुनीष्वनीऽआदधीत् । एता वा ऽ इन्द्र नक्षत्र यत्फल्गुन्योऽस्य प्रतिनामन्योऽर्जुनो ह वै नामेन्द्रो यदस्य गुह्यं नामार्जुन्यो वै नामैतास्ता एतत् परोऽक्षमाचक्षते फल्गुन्य इति को ह्येतस्यार्हति गुह्यं नाम गृहीतुम्).

Hymn-81

The Ṛsi of the hymn is Kusidi of the family of Kanva.

2. Tuvi kurmi, तुविऽकूर्मी, achiever of many great deeds,

Tuvi desnam, तुविऽदेष्णम्, bestower of plentiful gifts.

Tuvi magham, तुविऽमघम्, lord of immense wealth.

Turi matram, तुविऽमात्रम्=बहु प्रमाणम् —*Venkata*; of huge dimension's or vast in size.

3. Bhimam gam, भीमं गाम, terrible bull.

4. Ait u nu, एत उ नु, come at once, O dear one ! hasten hither.

5. Up gasi-sat, उप गासिषत्, may you sing the upagana or prelude उपगानं च करोतु —*Venkata*).

6. A no bhara daksinena, आ नो भर दक्षिणेन may you bring us wealth with your right hand (धनं दक्षिणेन हस्तेन आहर —*Venkata*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Abhi savyena pra mrsa, अभि सव्येन प्र मृषा, may you encourage us with your left hand.

Ma nirbhak, मा निर्भाक्, deprive us not; exclude us not.

9. **Visva candrah,** All-rejoicing (विश्वचन्द्राः सर्वकान्ताः —*Venkata*; सर्वं हिरण्योपेता बहूनामाह्लादका वा —*Sayana*).

Vasaih full of desires : with all aspirations (वशैः कामैः हेतुभिः — —*Venkata*; कामैरनेकैर्युक्ताः —*Sayana*).

Maksu, मक्षू, spontaneously : immediately (मक्षू शीघ्रम् —*Sayana*)

Hymn-82

4. **Asatro ,** अशत्रो, O the one without any enemy (अशपत्न — *Venkata*).

Upa' me, from close quarters (उपऽमे समीपे —*Sayana*).

Upa me rocane divah, from the resplendent heaven; in the highest splendour of heaven; from the world of heaven illumined by its own splendour; that is, by deities residing there (दिवः एव तेजसा दीप्यमानात् द्युलोकात्। तत्रस्थैर्देवैरित्यर्थः। रोचने अग्निभिर्दीप्याने च —*Sayana*)

7. **Camasesu,** in the bowls; in the cups (चमसेषु एतन्नामकेषु पात्रेषु — *Sayana*).

Camusu, in the saucers (चमूषु। चमन्ति यजन्त्यत्रेति चम्वो ग्रहाः (चमू=ग्रह) तेषु —*Sayana*; *camu,* चमू, is also army.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. Yam te syenah pada a abharat, यं ते श्येनः पदा आ अभरत् —Whatever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Samhita VI.1.6.4; At. Br. III. 25-27; गायत्री पक्षिरूपं धारयित्वा पद्भ्यां सोममाहरत् —*Sayana*) (Refer to *kadru-suparna* dispute; the metres are the descendents of *Suparni*. *Kadru* (earth) told *Suparni* (heaven). "In the third heaven from here is the Soma; fetch it; and by it buy your release". The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (*aja*, अज). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4.

Hymn-83

2. Yujah, allies; associate (युजः सहायः —*Sayana*).

4. Vamam, wealth (वामं धनम् —*Venkata*).

5. Risadasah, O repeller of enemies (रिशादसः रिशतामसि तारः —*Venkata*).

Aghasya yat, belongs to sin (अघस्य यत् अघस्य सम्बन्धि —*Venkata*).

6. Ksiyantah, stay at home (क्षियन्तः गृहेष्वग्निहोत्रार्थं निवसन्तः ; stay at home for performing the Agnihotra —*Sayana*).

Adhvan yantah, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (अध्वन अध्वनि समिदाहरणार्थं यान्तः गच्छन्तः —*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7. **Indra,** इन्द्र, O Indra! O lightning!

Visno, विष्णो, O Visnu! O sun!

Marutah, मरुत: , cloud-bearing wind.

8. **Bharamahe,** we proclaim (प्रभरणं उच्चारणम् प्रकाशनं वा —*Venkata*; उच्चारयाम: प्रकाशयामो वा —*Sayana*).

Samanya, समान्या=सामान्येन (पूर्वं सर्वेषां देवानां सांहत्येन तत: —*Sayana*)

Matuh, of the mother; of Aditi (मातु: अदिते: —*Sayana*).

Garbhe bhratṛtvam pra bharamahe, brotherhood of yours in your mother's womb.

There is a legend in the Taittiriya Samhita to this effect (अदिति: पुत्रकामा साध्येभ्यो देवेभ्यो ब्रह्मौदनम पचत् —Tait. S. VI.5.6). Aditi offers a certain offering to the gods, and conceives four of the Adityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives *Vivasvat*. But here in this legned, there is nothing of the birth of Pusan and Aryaman; though according to Sayana—तस्यै पूषा चार्यमा चाजायेताम्, i.e. these two are also born (*Wilson*).

Hymn-84

Usnas, the son of *Kavi*, is the seer of this hymn.

2. **Dvita,** द्विता, in twofold ways; in twofold functions (द्विता द्वैध:).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This refers to Agni, with twofold functions as the *garhapatya* and the *ahavaniya*; or else the Agni as cosmic sacrifice and terrestrial fire.

Dvita Martyesu ni a'dadhus, amongst men (द्विता द्वैधं मत्येषु मनुष्येषु नि आदधुः। गार्हपत्यं आहवनीयं च। यद्वा दिवि वर्तमानस्य पृथिव्यां च यस्य निधानं कृतवन्तः —*Venkata*).

4. **Urjah napat,** son of food (नपात् अन्नस्यपुत्र!) (vocative along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorner of enemies (वरांय वरणीयाय मन्यवे अभिमन्यमानाय शत्रून् —*Venkata*).

5. **Yaho,** O son; *sahasah yaho*, O son of a strength (यहो सहसो पुत्र! —*Venkata*).

7. **Gosata,** गोऽषाता=गोऽसाता, wealth of kine, wealth of wisdom.

9. **Kseti,** stays at his home (क्षेति स्वगृहे निवसति —*Sayana*).

Ksemebhih Sadhubhih, with all efficient protections (क्षेमेभिः पालनैः सह साधुभिः साधयद्भिः —*Sayana*).

Hymn-85

Kṛsna Angiras is the seer.

The refrain of the verses of this hymn is "मध्वः सोमस्य पीतये"; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. Kṛsna, कृष्णा, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see *Kṛsnasya*, कृष्णस्य in verse 4 also. The tradition assigns to him or to *Visvaka* (विश्वक) son of Kṛsna (कार्ष्णी) the authorship of the next hymn VIII. 86. The word *Kṛsniya* (कृष्णीय) may be a patronymic formed from the same name in two other hymns of the *Ṛgveda* (I.116.23; 117.7), where the Asvins are said to have restored *Visnapu* to Visvaka Kṛsniya. In that case, Kṛsna would seem to be the grandfather of Visnapu—*Macdonell* and *Keith*).

7. Rasabham, ass, mule or horse, the animal that makes pleasing sound (रासभं शब्दायमानमेतन्नामकमश्वम्; "रासंभावश्विनोः" इति रासभेवावाश्विनो रथस्यवाहनौ —*Sayana*).

Vidvange, firmly-built; all parts of body firm and strong (वीड्वंगे। वीडुदृंढः। दृढाङ्गापेते —*Sayana*).

8. Tribandhurena, त्रिबन्धुरेण, three-seated (त्रिफलका संघाटेन—*Venkata*).

Trivṛta, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata; Sayana*).

Hymn-86

Kṛsna Angiras, Visvaka or Karsni is the seer of the hymn. The refrain of the hymn is मानो वि यौष्टं संख्यामुमोचतम् (severe not our friendships, but fling loose or set me free).

1. Dasra, दस्रा, wondrous (दस्रा दर्शनीयौ); subduer of enemies सर्वेषां शत्रूणामुपक्षपयितारौ —*Sayana*).

Visvakah, विश्वकः, the family-head (name of a Ṛsi —*Sayana*). The word *visvaka* विश्वक, occurs only in this hymn in the first three verses VIII.86.1-3, and nowhere else in the Ṛgveda.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Daksasya, of a sage with skill; Prajapati of this name (*Sayana*).

Tanu'kṛthe, for the sake of son (तनूऽकृथे पुत्रस्यकृते —*Venkata*).

Mumocatam set me free; fling loose (मुमोचतम् अस्मानागन्तुं रथेस्थित्वाश्व-प्रग्रहान् मुञ्चतम् —*Sayana*).

2. Vimanah, विमना: , unattentive (a Ṛsi of this name —*Sayana*).

Visnapve, for the sake of posterity or son or grandson (विष्णाप्वे मम पुत्रे पौत्रे वा —*Venkata*).

Visnapu is the name of the Ṛsi's son or grandson also in mythology.

4. Uta tyam viram avase havamahe, उत त्यं वीरं अवसे हवामहे, we summon that hero for our protection (since it is for the son to protect the father, पुत्रोहि पितरं रक्षति —*Sayana*).

Ṛjisinam, the possessor of bliss; the possessor of Soma.

"**Ṛjisin,** is generally an epithet of Indra, and is always explained by Sayana, as here," possessor of stale Soma—III.32.1; 36.10 etc.), *Ṛjisa,* ऋजीष, also means "enemy-repelling."

ऋजीषम् — I.32.6

ऋजीषिणः — I.87.1; II.34.1; VIII.32.1

ऋजीषिणम् — I.64.12; VI.42.2; VIII.76.5; 86.4;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ऋजीषन् — III.32.1; 36.10; 43.5; 50.3; VI.17.10; 20.2; VII.24.3; VIII.79.4; 96.9

ऋजीषी —III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

5. **Ṛtasya Sṛngam,** horn of truth (ऋतस्य सत्यस्य शृंगं अग्रम् —*Sayana*).

Savita, impeller; the sun; the creator (सविता सर्वस्य स्वस्वकर्मणि प्रेरकः — *Sayana*).

The verse is in the praise of truth (सत्य प्रशंसा). Ṣayana seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the Ṛsi's prayer (*Wilson*).

Hymn-87

1. **Dyumni,** glorious (द्युम्नी).

According to traditionalists, this may be the *sad-Vasisthah* (षड् वसिष्ठः) or Priyamedhah, (प्रियमेधः) or an Angirasa (आंगिरस). (वसिष्ठ पुत्रो द्युम्नीक ऋषिरांगिरसः प्रियमेधो वा —*Sayana*).

For *Dyumni*, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9; IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the Ṛgveda. (द्युम्नी प्रशस्तधना, यशस्वी, the well known, rich, famous, glorious—*Daya.* on I.91.2; बहु प्रशंसा-धनयुक्त, इन्द्रः Yv. XXXIII.95 ; द्युम्नानि बहुविधानि धनानि भवन्ति यस्मिन्—*Daya.* on I.36.8).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Krivih, well (क्रिविरिति कूपनाम —Nigh. III.23) (कूपो यथा सेके उदकसेचने वृष्टौ भवन्त्यां नाल्पोदको भवति, तद्वत्—*Sayana*, as a well (with water) in the time of rain).

Gaurau iva, like teo gauras (deers) drink at a pool. Again the same in verse 4.

Irine, at a lake or pool (इरिणे तटाकादिषूदकपानार्थं शीघ्रमागच्छत स्तद्वत् — *Sayana*).

2. Gharmam, as it drops (घर्मं 'घृ क्षरणदीप्त्योः' पात्रेषु क्षरन्त सोमम् — *Sayana*; or it may also mean as an earthen pot called *mahavira*, and signify the milk boiled in it : "Drink Asvins the exhilarating (Soma) and the milk" (*Wilson*).

Mandasana, rejoicing (मन्दसाना सोमपानेन मोदमानौ —*Sayana*).

3. Priyamedhah, those whose sacrifices are acceptable; worshippers (प्रियमेधः । मेधोयज्ञः प्रियतमयज्ञाः यजमानाः —*Sayana*). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पूजाया बहुवचनम्).

5. Dasra, full of glory; worth seeing; the subduer of enemies (दस्रा दस्रौ दर्शनीयौ उपक्षयितारौ; epithet of Asvins—*Sayana*).

Hymn-88

The Ṛsi is Nodhas

1. Svasaresu, in the stalls (स्वसरेषु । स्वसरांणि अहानि स्वयंसारीण्यपि वा । स्वरादित्यो भवति । स एनानि सारयति), *svasarani* means days; they move of their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उसा इव स्वसराणि).

Normally, the word means *days*, but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" सूर्यनेतृकेषु दिवसेषु वयमभिष्टुमः), in the second clause he interprets the same word as "Stalls": (तत्र दृष्टान्तः । वत्सं न यथा धेनवः नव प्रसूतिका धेनवः स्वसरेषु । सुष्ट्वस्यन्ते प्रेर्यन्ते गावोऽत्रेति स्वसराणि गोष्ठानि).

Vasoh=Vasayituh, (cf. VI.16.25), in the excellent beverage (वसोः वासयितुर्:वस्य निवासयितुः । यद्वा । वसोः पात्रे निवसतः —*Sayana*).

2. Ksumantam, Sound-producing (क्षुमन्तं शब्दवन्तम् —*Venkata*; also renowned (क्षुमन्तं शब्दवन्तम् । "टुक्षु शब्दे" । अनेन पुत्रादिकं लक्ष्यते । स्तोत्रादीनि कुर्वाणम् — Causing praises by means of the children which it will produce — *Sayana*).

4. Gotamah, enlightened sages; the sons of Gotama, like Nodhas —*Sayana*); the most devoted worshipper (गोतमः गच्छतीति गोः स्तोता, सोऽतिशयतः —*Daya.* on I.62.13; विद्यायुक्तो जनः —on I.78.2; बहुधेनुयुक्तः —on, I.79.4; मेधावी —on I.183.5; गोतमाः अतिशयेन स्तोतारः — on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and Purumedha of the Angirasa family are the Ṛsis.

1. Ṛtavṛdhah, Upholder of truth; devoted to knowledge and truth (eternal laws) ऋतावृधः य ऋतेन वेद विज्ञानेन वर्धन्ते, तान् —*Daya.* on Yv. XIX.65; सत्यविद्या वर्धकाः —on VI 52.10; ऋतावृधा यावृतेन जलेन यथार्थतया शिल्पक्रियया वा वर्धेते तौ अश्विनौ; or यावृतेन सत्यानुष्ठानेन वर्धेते तौ अश्विनौ —*Daya.* on I.47.1.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. **Arkah,** अर्कः , hymns of RK.

Høskṛtih, that which indicates pleasure and satisfaction; joyous (हस्कृतिः हर्षस्य सूचकः —*Venkata*).

Yat jatam yat ca jantaam, यत् जातं यत् च जन्त्वम्, whatever has been or will be born.

7. **Girvanah,** a god (गिर्वणा देवो भवति। गीर्भिरेनं वनयन्ति —Girvanah means a god; they win him over with hymns.

Justam girvanase bṛhat, जुष्टं गिर्वणसे बृहत्, the agreeable; the sublime hymn to the god—Nir. VI.14.

Hymn-90

1. **Ṛcisamah,** worthy of praise (ऋचीषमः स्तुत्या समः —*Venkata*).

Param' jyah, परमज्याः , the mighty crusher or subduer (परमज्याः प्रकर्षेण क्षपयिता —*Venkata*).

5. **Ṛjisi,** lover or possessor of divine elixir (ऋजीषीऽर्जितोऽभिष्टुतः सोमः , तद्वान् — *Sayana*).

6. **Asura,** O living one, O Lord of vital breath (असुर ! हे बलवन् ! *Venkata*, बलवन्, प्राणवन् ! — *Sayana*)

Kṛttih, कृत्तिः ; the word has several meanings, (Nir. V.22) (i) fame or glory; and also food;

The word is derived from √कृत्, to cut; it signifies fame or food

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(कृत्तिः कृन्ततेः । यशो वा । अन्नं वा): Great like fame is thy protection, O Indra – महीव कृत्तिः शरणा त इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame – सुमहत्त इन्द्र शरणमन्तरिक्षे कृत्तिरिवेति – Nir.).

(ii) **Kṛttih** also means garment; the word is derived from the same root √कृत् (इयमपीतरा कृत्तिरेतस्मादेव); it is made of cotton-threads – सूक्ष्ममयी.

Clad in skin, trident in hand, and with bow outstretched – कृत्तिवासाः पिनाकहस्तो प्रवतत धन्वा – Kathaka Sam. IX.7; cf. प्रवतत धन्वा पिनाकवांसः etc Yv. III.61; SBr II. 6.2.17; and प्रवततधन्वा कृत्तिवासाः पिनाकहस्तः – Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us hearing the trident – कृत्तिवसान आचर पिनाकं बिभूदागहि – Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (बाहूरांजन्यः कृतः – X.90.12). This explained by Durga as giving the third meaning of the word i.e. 'a skin', from the analogy of a cotton garment.

Hymn-91

The Ṛsika of the hymn is Apala (अपाला), the daughter of Atri. Wilson summarizes the legend of Apala from Satyayana Brahmana thus;

Apala, the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father's hermitage and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to Indra, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. Indra hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones braising there. She explained the reason

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really Indra's he addressed the later half of the third verse to the *Soma* in her month. Indra then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet Indra comes to me." Indra then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". Indra granted the three boons.

2. Karambha, करम्भ, a mixture of fried barley, meal and butter and curds.

The word *Apala*, अपाला, occurs only once in the *Rgveda* (VIII.91.7), which means maiden, yet to be married (just as the word *"pati"*, one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as *Apala*).

Apala, the unmarried virgin, is seeking *Soma*, the young person with blooming youth, a *brahmacarin*. *Sruta* (श्रुता) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the *asrama* of her preceptor; now it is for her to select the young man for her companionship (ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् — Av. XI.5.18; अर्यमणं यजामहे सुबन्धुं पतिवेदनम् । उर्वारुकमिव बन्धनात्प्रेतः मुञ्चामि नाहुतः — Av XIV.1.17); त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः — Yv.III.60).

This *pativedana* is indicated by the term *sruta api vidat* (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tion. The word "*astam bharanti*" means establishing herself in the household life (*gṛhastha*, गृहस्थ).

2. The verse (2) has the term *virakah* वीरकः, the boy hero with whom *apala*, the maiden, is going to be married. The word *jambhe-suti*, pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जम्भसुतम् । जाया च पतिश्च जम्पती । जायतेऽस्यां जनयति इति वा जायां । बिभर्ति इति भः । उभौ जम्भौ । ताभ्यामुत्पन्नो जम्भसुतः तम् । धानवन्तम् । धानं आधानम्, गर्भाधानसंस्कारवन्तम् । स्वयं विधिवत् आहितम् । करम्भिणम् । करम्भः करम्भः । करोते रम्भच् प्रत्ययः । क्रियावान् कर्मकुशलः । अपूपवन्तम् । अपदूरे आचार्यगृहे उपवन्तं उपवीतवन्तम् । मध्यमपदलोपः उक्थिनम । उक्थो वेदो गुरूपदेशो वा तद्वन्तम्).

3. In this verse, the young man to the married, is in the intense love for the girl, and is known as *indu*, इन्दु. Indu becomes Indra after marriage.

4 The verse has been addressed to such a husband or Indra, who is rich enough to maintain the family.

5, 6. The maiden demands three things from the husband, (i) growth on father's head (the word *tata*, तत, also means the dear son, तनोति सन्ततिमिति ततः , i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. **Rathasya khe,** in the void or whole of the chariot.

Anasah khe, in the void of the cart.

Yugasya khe, in the void of the yoke.

This refers to the three means of transport.

Surya-tvacam, with the splendour of the sun (सूर्यत्वचं सूर्यसमान त्वचम् ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

त्वग्दोषमपगम्य सूर्यसदृशकान्तिमिन्द्रः करोति —the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

Trih putvi akṛnoh, thrice did'st thou purify, According to the legend quoted by Sayana, Indra dragged Apala through the wide hole (*kha*) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to wilson, and also Prof. Ausfrecht, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal's head passed. (*Homer's* II 19,406).

Hymn-92

For verse 22, see Nir. VI.24.

The Ṛsi of the hymn is Srutakaksa or Sukaksa Angirasa.

1. **Visvasaham,** subduer of all enemies (विश्वासाहम्=विश्वऽसहम्, सर्वेषां शत्रूणामभिभवितारं सर्वेषां भूतजातानां वा —*Sayana*).

Satakratum, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (शतक्रतुं बहुविध प्रज्ञानं बहुविधकर्माणां वा—*Sayana*).

2. **Gathanyam,** worth singing (गाथान्यं गानयोग्यं गातव्यम्—*Sayana*).

3. **Mahanam,** of great (महानां महतां).

Vajanam, variety of foods (वाजानां अन्नानाम् or महावाम्। वर्णव्यत्ययः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मघानां वाजानामन्नानाम् च).

Nṛtuh, the leader of worshippers, cows etc. (नृतुः स्तोतृभ्यो गवादि नेता —*Sayana*; Unadi —नृतिश्रृध्यो कूः —I.91).

4. Sudaksasya, of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Ṛsi).

Prahosinah, assiduously engaged in worship or sacrifice (प्रहोषिणः प्रकर्षेण देवान् हविर्भिर्जुह्वतः —*Sayana*); प्रकर्षेण जुह्वतः —*Venkata*. The word does not occur anywhere else in the Ṛgveda. For *Prahose* (प्रहोषे), see I.150.2 (प्रहोषे यो जुहोति तस्मै—*Daya.*) (प्र+हु दानादानयोः); प्र+होषि=प्रजुहोसु —VI.44.14; दानादानयोः —*Daya.*].

Yavasirah, यवाशिरः, Soma beverage cooked with barley (यवऽशिरः। श्रीङ् पाके। यवैरामिश्रितं यवैः सह पक्वम्—*Sayana*).

Andhasah, food, here Soma (अन्धसः सोमलक्षणमन्नम् —*Sayana*).

6. Visvabhi bhuvana, विश्वाभि भुवना=विश्वानि भुवनानि all worlds.

9. Parye dhane, by the wealth of enemies (पार्ये पाराः शत्रवः तत्र भवे। धने आजिहीर्षि ते शत्रुधने —*Sayana*).

11. Dhiyah, धियः, wisdom.

Dhi'vatah, धीऽवतः, the possessor of wisdom.

Arvat'bhih, अर्वंतऽभिः, by vigour; by horses (सर्वतो गन्तृभिः त्वया दत्तैः अश्वैः —*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Godare, Cleaver of mountains (गोऽदरे गवां पर्वतानां दारभितर्हे—from √दृ, विदारणे, to cleave—*Sayana*).

12. Yavasesu, यवसेषु, on the pastures (*gavah na yavasesu*), cattles with different kinds of pastures (गावो न यथा गोपालः यवसेसु तृणविशेषेषु गावो गाः पशून् —*Sayana*).

15. Sanisthaya, most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'षणु दाने' धनादेर्दातृतमया).

Ghoraya, awful (घोरया सपत्नानां भयकारिण्या).

Dravitnva, Many-cherishing; speedy; foe-repelling (द्रविन्त्वा द्रावयित्र्या —*Venkata*, शत्रूणां पलायित्र्या —*Sayana*).

Sam Avid-dhi, protect us from all sides; protect us at once (अविद्धि समन्तात् पालय—*Sayana*, सम् अभिपालय —*Venkata*).

18. Visvasu Krstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिषु सर्वेषु सोमस्य दातृषु यजमानेषु — *Sayana*, विश्वेषु यजमानेषु —*Venkata*).

19. Arkam, अर्कम्, songs of praise.

Karavah, कारवः, poets.

20. Sapta-Sansadah, the seven invokers (सप्तसंसदः सप्तहोत्रा· — *Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् यज्ञेषु कर्मकरणार्थं सीदन्तीति संसदम् —*Sayana*; सम्यक् सीदन्ति यासु ता सभाः —*Daya.* on Yv. XXVI.1).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Trikadrukesu, in three regions (see VIII.13.18, which adds two more words तदावृधम् at the end—तमिद वर्धन्तु नो गिरा तदावृधम्). According to Sayana, the three *kadrukas* are *Jyotih* (ज्योतिः, light), Gauh (गौः , cows) and *Ayuh* (आयुः , life) (त्रिकद्रुकेषु आभिप्लविकेषु अहः सु । ज्योतिर्गौरायुरिति त्रिकद्रुकाः)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवां अयन, sacrifice. The first three days are known as *jyotis*, *go* and *ayus* and the last three days are known as *go*, *ayus*, and *jyotis*.—*Wilson*.

22. "आ त्वा विशन्त्विन्दवः", for this much see I.15.1 also; Yaska quotes आ त्वा विशन्त्विन्दव आ गल्दा धमनीम् (Nir. VI.24; let the Soma draughts flow into thee, aye; and the extracted juices of vessels. *Galda* means juices thus extracted in the vessels, or *dhamanis*), See गल्दया, galdaya,—VIII.1.20.

23. Jagṛve, जागृवे, O wakeful one (जागरणशील —*Venkata*).

25. Aram, अरम्=अलम्, enough (अरं पर्याप्तम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धाम्ने गृहाय, तदर्थं च).

26. Davane, for the liberal giver; for the bounteous. (दावने दात्रे —*Venkata*).

27. Parakattat, from a long distance; from a far (पराकात्तात् अतिदूरात् —*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. Tvam asmakam tava samasi, त्वं अस्माकं तव स्मसि, **thou art ours; we are thine.**

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यऽप्रपसम् नृहित कर्माणम्—*Venkata*; नरहितं नर्यम् । नरहितकर्माणम् —*Sayana*).

3. Uru-dhara'iva dohate, like a richly streaming (cow) (उरुधाराऽइव । गौः इव पयः दोहते —*Venkata*; उरुधारेव । दोहनकाले अभूतपयोधारा यद्वा बहूनां पोषयित्री गौर्यथा वत्सस्य पयो दोग्धि तथा प्रभूतं धनमस्माकं दोग्धु ददातु —*Sayana*).

11. Adhriguh janah, irresistible hero (अधिगुः अधृतगमनः जनः मनुष्यः — *Venkata*; अधृतगमनः संग्रामे त्वरमाणो वीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्यं तव स्वभूतं राज्यं च । यद्वा स्व शब्देन स्वर्गोऽभिधीयते । स्वर्गस्वामित्वम् —*Sayana*).

13. Parusni, spotted (परुष्णी पर्ववती —Nir. IX.26); पर्ववतीषु गोषु श्वेतम् इति —*Venkata*, (three types of cows: कृष्णा, black; रोहिती, red, and परुष्णी Parusni, spotted or white).

21. Prayante, giver (प्रयन्ता प्रदाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निचुम्पुणः सोमः), the exhilarating food,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

i.e. if exhilarates (when mixed) with water (निचान्त पूणः। निचमनेन प्रीणाति — Nir. V.17; "चमु अदने" निचान्तो भक्षितः पूणः प्रीणयिता। यद्वा। निचमनेन प्रीणाति, इति भक्षणेन तर्पयतीति निचुम्पुणः —*Sayana*).

Nicamanena, by eating; by partaking.

Patnivants, accompanied by their consorts, i.e. water (पत्नीवन्तः सुता इमेऽद्भिः सोमा).

Usantah yanti vitaye, flow lovingly to be partaken, i.e. to be drunk (उशन्तः यन्ति वीतये कामयमाना यन्ति वीतये पानायापाम् —Nir. V.17).

Apam jagmih nicumpuhah, अपां जग्मिः निचुम्पुणः, Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (गन्ता निचुम्पुणः। समुद्रोऽपि निचुम्पुण उच्यते। निचमनेन पूर्यते। अवभृथोऽपि निचुम्पुण उच्यते। नीचैरस्मिन् क्वणन्ति। नीचैर्दधतीति वा). See अवभृथ निचुम्पुणः Yv.III.48, निचुम्पुण निचुंकुणेति च —Nir. V.18).

The word *nicumpuna* occurs nowhere else in the Ṛgveda.

23. Hotra, होत्रा, the seven organs of senses (five sense organs).

28. Bhadram-bhadram, the most blessed (भद्रं भद्रं कल्याणतमम्) and also wealth (भद्रंधनम् —*Venkata, Sayana*).

29. Satakrato, O one of hundred actions and hundred wisdoms, (शतक्रतो शतविधकर्मन्! शतप्रज्ञ!).

31. Haribhih, with vital vigour; with innumerable horses

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(cf. II.18.6, आ शतेन हरिभिरुह्यमानः बहूनामश्वानां श्रुतेरपीह शतसहस्रसंख्याकैरश्वैः — —*Sayana*).

Upnah, उपनः आदरार्थः (for respect).

34, **Rbhuksana**, from *Rbhuksa*, great, intellectual; wise (ऋभुक्षा इति महन्नाम —Nigh. III.3; *Daya.* on VII : 48.1; the wise and learned, on VII.37.1; ये ऋभून् मेधाविनः क्षाययति निवासयति ज्ञापयति वा तम् ऋभुक्षणम् —*Daya.* on I.111.4).

According to traditionalists, *Rbhuksana* was the eldest and *Vaja* (वाज), the youngest of the three brothers (ऋभु-विभु and वाज —see earlier notes). The Rbhus have a share in the evening libation between Prajapati and Savitri —Ait. Br. III.30

Hymn-94

1. **Gauh**, गौः, firmament; cow; wisdom; sense organ; speech (गौः पृश्निरूपा—"पृश्निर्यं वै पयसो मरुतो जाताः" इति श्रुतेः यद्वा। गौर्माध्यमिकी वाक्। तत्रैव मध्यमस्थाने मरुतामपि —*Sayana*). (See also पृश्निमातरः=गौर्माता, I 23.10; पृश्न्याः, II 34.2).

3. "All our priests (नः विश्वे अर्यः) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us." (मरुतः सोमपानाय आह्वातव्या —*Venkata*; अर्यः स्तोत्रकरणार्थमितस्ततो गन्तारः, those who move hither and thither for singing the praises; कारवः = स्तोतारः, the priests—*Sayana*).

4. **Svarajah**, the self-resplendent (स्वराजः स्वयं दीप्ताः —*Venkata*; may be an epithet of Soma, instead of Maruts—*Wilson*).

5. **Tri-Sadhasthasya**, of those who abide in three places :

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dronakalasa, *adhavaniya*, and *putabhrt* (द्रोणकलश आधवनीय: पूतभृदिति तानि स्थानानि —*Venkata*; the Soma juice when extracted is poured in the *Adhavaniya*, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called *pavitra*, पवित्र or *dasapavitra*, दशापवित्र: below the cloth is another trough called *putabhrit* पूतभृत् (*Haug*).

Javatah, जावत:=जववत: , speedy (वेगवन्तम् —*Venkata*; स्तुत्यजनवन्तम् —*Sayana*) granting posterity —*Wilson*.

Varunah, venerable (वरुण: दु:खादीनां शत्रूणां वा वरिता निवारक: —the one who protects us against pain or enemies —*Sayana*).

Mitrah, God, the friend (मित्र: सर्वेषां स्वस्वकर्मणि प्रवर्तकत्वात् सखिभूत: —*Sayana*; the one who inspires every one like a friend to do his respective duties).

Tana putasya, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् —*Venkata*; तना । ततमूर्णास्तुकेनेति तनं दशापवित्रम् । पूतस्य शोधितम् —*Sayana*).

Hymn-95

3. **Syenabhṛtam,** brought by the falcon or hawk (see I.80.2; brought by the Gayatri —दिव: गायत्र्याहृतम् —*Venkata*; see earlier notes).

4. **Tirascya,** तिरश्च्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरश्चा तिर्यग् गत्या —*Daya*. on I.61 12; येन तिरोऽचति —Yv. XI.23; तिरश्चीतनं: , तिर्यग् गमन: किरणो दीप्ति: —Yv. XXIII.74.

According to Sayana, the name of a Ṛsi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7. Sayana quotes a legend from the Satyayana Brahmana : Indra, after the slaughter of *Vṛtra*, being polluted by the guilt of Brahmanicide, ब्रह्महत्या, begged the Ṛsis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (*Wilson*; see verse 7, 8 and 9).

Hymn-96

1. **Urmya,** ऊर्म्या, night (Nigh. I.7; ऋतॅरुच्च—Unadi, IV.44; from 'ऋ गतिप्रापणयोः ; √ṛ, to move, to go; to reach; ऋच्छति गच्छतीति ऊर्मिः जलतरङ्गो वा —*Daya.*) Every-one goes to his home during night (सर्वैरभिगन्तव्याः । रात्रौ हि सर्वे स्वनिवासं गच्छन्ति । स्वनिलय प्राप्तिहेतुभूता रात्रयः —*Sayana*).

Naktam urmya suvacah, नक्तं ऊर्म्याः सुवाचः , the nights ultered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (*Brahma-muhurta*, ब्रह्ममुहूर्त), therefore the voices of the night are very auspicious" (नक्तम् अपररात्रिकाले सुवाचः शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदाध्ययनादीनि कुर्वन्ति । तस्मात् कल्याणवाचोऽभवन्).

Alternatively, **urmyah,** having been encouraged, *naktam* during the night, *suvacah* they utter auspicious speech.

Sapta apah, extending or succeeding people, the next coming waters; the seven waters (सप्त सृप्ता संख्या, Nir. IV.26; seven is an extended number).

2. **Trih-Sapta,** thrice-seven i.e. twenty-one. *Trih-Sapta Sanu samhita girinam atividdha,* pierced asunder the twenty-one table lands (त्रिःसप्त एकविंशति संख्यानि संहिता संहितान्येकत्र संघीभूतानि गिरीणां सप्तानां पर्वतानां सानु सानूनि अतिविद्धा अतिविद्धानि —*Sayana*).

3. **Sirsan kratavah nireke asan a isanta,** ample employment for the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

head and mouth (head is employed in fitting the halmet (इन्द्रस्य शीर्षन् शिरसि ऋतवः कर्माणि शिरस्त्राण निधानादीनि । यद्वा । शिर इति गलप्रभृत्यूर्ध्वमङ्गमुच्यते । तत्रत्याभ्याम-क्षिभ्यां दर्शनप्रेरणादीनि कर्माणि भवन्ति; all the portion above the neck is head; there we have eyes which are used in seeing the enemies—*Sayana*.

4. **Manye tva cyavanam acyutanam,** I regard thee as the over-thrower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवनं च्यावयितारं । अच्युतानामपि वीराणाम् —*Venkata*; अच्युतानां च्युतिरहितानामपि पर्वतानां च्यवन च्यावयितारं वज्रेण विभेदकमिति । यद्वा । अच्युतानां बलेन च्यावयितुमशक्यानां बलिनां वीराणामपि स्वबलेन विद्रावयितारम् —*Sayana*).

5. **Gavah,** Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar —प्र पर्वता अनवन्ता प्र गावः , when the cows loudly bellow; प्रकर्षेण अशब्दयन् मेघाः तत्स्थानि उदकानि—"यददः सम्प्रयतीदहवानदता हते । तस्मादा नद्यो नामस्य तावो नामानि सिन्धव." इति मंत्रः —Taitt. S. V.6.1.2; Av. III.13 1; when as ye went below, ye cried (अनदत्) on the slaying of the Serpent, therefore are ye criers (नद्यः) by name; these are your names, O streams).

6. **Indrena mitram didhisema girbhih,** may we maintain friend-ship with Indra by praises (तेन अनेन इन्द्रेण वयं स्तुतिभिः मैत्रीं धारयेम —*Venkata*; i e. मित्रम् = मैत्रीम्).

7. **Marut'bhih Indra sakhyam,** Maruts continued to be friends of Indra in all eventualities; they alone did never leave Indra (Indra = the self, the *atman*; *Maruts* = vital *pranas*).

8. **Trih-sastih,** त्रिः षष्टिः , Sixty-three (63 Maruts); or thrice-sixty = 180. According to Venkata, there were nine companies of Maruts, each composed of seven, and hence 9X7=63 (इदृङ् चान्यादृङ् च, Taitt. S. I.8.13.2; IV.6.5.5; एवमादिकाः सप्तका नवगणाः भवन्ति).

The *yajnikas* quote the seven-groups in a variety of ways (See the Yajurveda. XVII.80-84).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(80) शुक्र ज्योतिः —of pure radiance

चित्र —of varied

सत्य —of true

ज्योति —radiant

शुक्र —true

ऋतपा—protector of holy order

अत्य हा —beyond distress

(81) ईदृङ् —such like

अन्यादृङ् —other like

सदृङ् —thus like

प्रतिसदृङ् —similar

मितः —measured

संमितः --commensurate

सभराः —harmonious.

(83) ऋतजित् — winner of rights

सत्यजित् —winner of truth

सेनजित् —host-conquering

सुषेण —lord of goodly host

अन्तिभिज —one with near-friends

दूरे —one with far-away friends

अमित्र —non friend

and similar others.

(85) स्तवान् —self powerful

प्रघासी —voracious

सान्तपन —kin to the sun

गृहमेधी —house holder

क्रीडी —play-lover

शाकी —mighty

उज्जेषी —conqueror

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

10. Tanve, तन्वे, for my son, (तनेति कुलमिति तनूस्तनयः। तस्मै पुत्राय — —*Sayana*).

Anga, —instantly (अङ्ग क्षिप्रम्).

Kuvit, कुवित्, ample (wealth) (कुवित् बहुनामैतत् —*Sayana*).

13. Amsumatim, अंशुमतीम् by the side of celestial ocean (name of a river—*Sayana, Venkata*).

Kṛsnah, कृष्णः, the demon of nescience, Sayana quotes a legend: Indra aided by *Bṛhaspati* and the *Maruts* slew the asura *Kṛsna* (कृष्ण), who with ten thousand other *asuras* had occupied the river Amsumati (perhaps the present Yamuna). The Brhaddevata also gives a legend: Soma being afraid of Vṛtra, took refuge with kuru by the river Amsumati; Indra followed it with Bṛhaspati and the Maruts, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

Drapsa, द्रप्स,=सोम, Soma; the dropping; swift moving.

Amsumati, the sunlight (Benfey) and Indra in the parable is the Sun, behind the cloud.

Kṛsna, cloud, the demon of nescience.

16. Saptabhyah jayamanah asatrubhyah, the seven born without any enemy of theirs (कृष्ण, धूम, नमुचि, शम्बर and others; the seven types of clouds like nimbus, cumglus, stratus, etc.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-97

The Ṛsi of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. **Adevayuh,** careless of gods; ungodly in actions (अदेवऽयुः देवान् युष्मान कामयानः —*Sayana*).

Anusvapam, sleeping away (अनुस्वापम् अनुवृत्तस्वप्नं यथा भवति तथा —*Sayana; Venkata*).

Avratah, regardless of duties (अव्रतः व्रतरहितो भूत्वा —*Sayana*).

Rayim, wealth (रयिं धनम्).

5. **Vistapi,** in some region (विष्टपि विष्टपे तत्सम्बन्धे कस्मिंश्चित् स्थाने —*—Sayana*).

8. **Jaritre,** for the sake of praiser (जरित्रे स्तोत्रे); जरिता—स्तावकः —*Daya.* on V.63.3; स्तोता on IV.17.19;(जरित्रे विद्यागुण प्रकाशकाय याचमानायाऽयाचिताय वा on IV.24.21; स्तुत्याय on IV.16.18).

11. **Rebhasah,** the praisers (रेभासः स्तोतारः —*Venkata*) (रेभति अर्चनकर्मा, Nigh, III.14; रेभः स्तोतृनाम —Nigh, III.16; see VI.3.6).

12. **Mesam,** rain sprinkling; joy-bestowing; also ram (मेषम् । सेचनकर्त्तारम् —*Daya.* on Yv. XXI.40; वृष्टिद्वारासेक्तारम् —on I.51.1; सुखजलाभ्यां सर्वान् सेक्तारम् —on I.52.1; यो मिषति स्पर्द्धते सः पशुः —on Yv. XIX.90; अवि-जातिविशेषः —on Yv. XXIV.30).

14. **Bhisarejete,** भीषारेजेते, tremble by way of fear (भीषा भीत्या रेजेते

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कम्पन्ते —*Venkata*; भीषा त्वत्तो भीत्या रेजेते कम्पते —*Sayana*) (cf. अरेजेतां रोदसी; द्यावा-पृथिवी, 1.31.3).

15. **Visva'psnyasya,** विश्वऽप्स्न्यस्य, here *psa*, प्स is the name of form, रूपनाम, and hence of multiform or manifold in its kinds.

Hymn-98

The Ṛsi for verse 1, see Nir VII.2, is Nṛmedha of the family of Angiras.

1. **Indraya Sama gayata,** इन्द्राय साम गायत, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addresed indirectly (परोक्षकृताः). Such verses or stanzas are composed in all the cases (*vibhaktis*) of nouns, but the verb of the third person only (तत्र परोक्षकृताः सर्वाभिर्नाम विभक्तिभिर्युज्यन्ते । प्रथम पुरुषेश्चाख्यातस्य).

3. **Rocanam divah,** light or the sun of the sky (दिवः आदित्यस्य रोचनम् —*Venkata*; "thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)" (दिवः आदित्यस्य रोचनं प्रकाशकमधि-करणत्वेन —*Sayana*).

6. **Manoh vṛdhah,** the fosterer of man (मनोः मनुष्यस्य वृधः वर्धयिता — —*Venkata*; मनुष्यस्य यागादिकं कुर्वतः वृधः वर्धकः *Sayana*, man being the one who offers sacrifice).

7. **Sasṛjmahe udeva yantah udabhih,** men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्तः), i.e., a river or the waters, that is the sea (समुद्र लक्षणैः) desire an eightfold gain. (यथा उदकेन गच्छन्तः पुरुषा अञ्जलिनोत्क्षिप्य उदकैः समीपस्थान् संसृजन्ति —*Venkata*; उदेव

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यथोदकेन यन्तः गच्छन्तः उदभिः अञ्जलिना उत्क्षिप्य उदकैः समीपस्थान् पुरुषान् क्रीडार्थं संसृजन्ति — *Sayana*).

8. **Vah na tva yavyabhih vardhanti,** as the lake swells with rivers, so our praises augment thee (*yavyabhih,* with rivers, नदीभिः "अवनयो यव्याः — Nigh. I.13, अवनयः=यव्याः=नदीनाम).

10. **A bhara viram prtana'saham,** bring us a host-over powering champion, i e a son (*Wilson*) (पृतनाषहं सेनासहं सेनाभिभवितारम्).

Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. **Ida,** इदा, today (इदा=अद्य —*Venkata*).

Hyah, श्वः, tomorrow.

Bhurnayah, ready with oblations (भूर्णयः हविर्भिर्भरणशीलाः —*Sayana*); benevolent ruler; opulent.

3. "Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and yet to be born, with vigour; we did not think of every share."

Absolutely dependent they approach the sun (समाश्रिताः सूर्यमुपतिष्ठन्ते). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (अपि वोपमार्थे स्यात्। सूर्यमिवेन्द्रमुपतिष्ठन्त इति). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (सर्वाणीन्द्रस्य धनानि

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विभ्रमाणा: । स यथा धनानि विभजति जाते च जनिष्यमाणे च). Let us think of that portion with vigour, with strength, (तं वयं भागमनुध्यायाम् । ओजसा बलेन).

Ojas, vigour, (ओज ओजतेर्वा, उञ्जतेर्वा, the word is derived from √ओज्, to be strong, or from √उञ्ज, to subdue).—Nir. VI.8.

4. Anarsaratim vasudam upa stuhi, अनर्शरातिं वसुदामुप स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim,, अनर्शदातिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (अनर्शरातिमनश्लीलदानम् अश्लीलं पापकम् —Nir VI.23).

5. Visvatuh, विश्वतू: , smiter of all the enemies (विश्वतू: सर्वस्य शत्रुवर्गस्य हिंसिता).

Asastiha, अशस्तिहा, smiter of all the demons (दैत्यानां अशस्तीनां हन्ता).

Praturtisu, in the conflict or battle (प्रतूर्तिषु संग्रामेषु —*Sayana*).

Visvah spṛdhah, all the forces of the enemy (विश्वा: सर्वा: स्पृध: युद्धकारिणी: शत्रुसेना: —*Sayana*).

Turya, O the opposer of enemy! (हे तूर्य! शत्रूणां बाधकेन्द्र!) an epithet for Indra

7. Tugryavrham, augmenter of water (तुग्र्यावृधं उदकस्य वर्धयितारमिन्द्रम् —*Sayana*; तुग्र्या=उदक=water, Nigh. I.12).

8. Iskartaram, इष्कर्तारम्, the consecrator of enemies (शत्रूणां संस्कर्त्तारम् —*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Anih'kṛtam, अनिःऋतम्, consecrated by none.

Vasavanam, hiding treasures in his stores (वसवानं धनान्याच्छादयन्तम् — *Sayana*).

Vasujuvam, sender of wealth to his worshippers (वसूजुवं यजमानेभ्यो वसूनां प्रेरयितारम् —*Sayana*).

Hymn-100

For verses 10 and 11, see Nir. XJ.28. and XI 29 respectively. For verses 10 and 11, the Ṛsi is *Vac* and the term occurs in both these verses.

1. **Maya kṛnavah viryani,** Put fourth thy strength on my side. यदा त्वं मह्यं शत्रुषु स्थितं भागं दीधरः धारयसि इन्द्र! अनन्तरं एव मया सह मच्छत्रुं जेतुं वीर्याणि कृणवः कुर्याः—*Venkata*, i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शत्रुजयार्थं गच्छतः सपुत्रस्य मम साहाय्यं कुरु, यदि शत्रुधनं मह्यं दित्ससि —*Venkata*, in that case, help me along with the son while you proceed to overcome the enemy).

3. **Vajayantah,** in case you intend to proceed to the battle field (वाजयन्तः संग्रामिच्छन्तः) war loving companion.

Prabharata, प्रभरत=प्रहरत, offer fervently.

Nemah um iti tvah aha, नेम. ऊँ इति त्वाः आह-न इन्द्रः अस्ति, Nema says, "verily, there is no Indra" The word *nemah* means certain persons, like, agnostics. To those who raise doubts in the benevolence and existence of the supreme Lord Indra, Indra replies forcefully in the next verse—(4).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. **Paravatam:** पारावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावन्नाम्नः कस्यचित् स्वभूतम् —*Venkata*).

Sarabhaya, शरभाय, austere sage (according to traditionalists Sarabha is a Ṛsi).

Purusambhṛtm, पुरुसंभृतम् —collected by many (—*Venkata*); that wealth of Paravat thou hast opened (अपऽव्रणोः) to Sarabha, so that it may be collected by many. (*Sayana*).

7 Sayana reads नि for न of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder (अवावरीत्) you, Indra has thrown (अपीपतत्—नितरां अपातयत) his belt in the vitals of that enemy (वृत्रस्य मर्माणि) "

Wilson's rendering is thus:

"Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?"

8. Again a reference to *suparna* (Gayatri) who brought soma from heaven.

10. When vac, (वाक्), speaking unknown words (अविचेतनानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतस्र) milked (दुदुहे) food and milk, but where did her best portion go (क्व: स्विदस्याः परमं जगामेनि)

When Vac, speaking unknown, i.e. unintelligible, words (अविचेतनानि अविज्ञातानि) sat down as the charming pleasing queen of the gods (राष्ट्री

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

देवानां निषसाद मन्द्रा मदना), all the four quarters milked food and waters (चतसोऽनुदिश ऊर्जं दुदुहेपयांसि). But where did her best portion go? (क्व स्विदस्या; परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवीं गच्छतीति वा । यदादित्यरश्मयो हरन्तीति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवीं वाचं अजनयन्त). Animals (पशवः) of all shapes (विश्वरूपाः) speak it (वदन्ति). May that charming milch cow (सा नो मन्द्रा दुहाना धेनुः), in the form of speech (वाक्), bestowing on us strength-giving food (अस्मान् उप इषं ऊर्जं) easily (सुष्टुता) approach us (उप आस्तु).

The gods generated the goddess *Vac*; animals of all shape speak it, i e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवीं वाचमजनयन्त देवाः । तां सर्वरूपाः पशवो वदन्ति । व्यक्तवाचश्चाव्यक्तवाचश्च). May that pleasant milch cow, in the form of Vac bestowing food and juice on us, easily approach us (सा नो मदनान्नं च रसं च दुहाना धेनुर्वागस्मानुपैतु सुष्टुता)—Nir. XI.29.

Visvarupah, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्वा रूपा व्यक्तवाचश्चाव्यक्तवाचश्च, the idea taken from Yaska).

12. Dehi lokam vajraya viskambhe, देहि लोकं वज्राय विष्कम्भे, give room to contain the thunderbolt. The Bṛhad-devata gives a legend in this connection:

'Vṛtra had enveloped the three worlds and stood there in his fierce energy, Indra could not conquer him, and he went to Visnu and said, "I will smite Vṛtra; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbott, Visnu consented and did so and heavens gave an open space. All this is related in the verse" (*Wilson*). Obviously all this refers to clouds, the sun and lightning.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-101

Jamadagni of the family of Bhrgu is the seer of the hymn. For the word *Jamadagni*; see verse 8.

Jamadagni, जमदग्नि=jamat+agni (जमत्ऽग्नि). see:

जमत्ऽग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निऽदत्ता —III.53.15

जमदग्निऽवत् —VIII.96.3; IX.97.51.

Jamadagni'datta, जमदग्नि दत्ता, cognized by eye; the self evident (जमदग्निदत्ता चक्षुषा प्रत्यक्षेण दत्ता; Jamadagni is eye, चक्षुर्वै जमदग्निर्ऋषिः —SBr. VIII.1.2.3. *Daya.* on III.53.15).

Jamadagnina, जमदग्निना, evidently cognized by eye (चक्षूषा प्रत्येक्षण — *Daya.* on III.62.18).

Jamadagnih, जमदग्निः=प्रज्वलिताग्निः=नयनम्, the eye (*Daya.* on Yv. XIII.56, *jamat*=जमत्=synonym of *jvalatah*, Nigh. I.17, a name concerning fire, flame, or ignition: We have in Nir. VII.24, जमत्ऽग्निभिः आहुतः Asva-layana Srauta Sutra, VIII 9). i.e. sacrificed with blazing fires. Blazing fires, i e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नयः प्रजमिताग्नयो वा। प्रज्वलिताग्नयो वा).

1. Ittha, इत्था, truth, reality; in this way; (Nigh. III.10; the synonyms for truth, सत्य, are बट्, श्रत्, सत्रा, श्रद्धा इत्था and ऋत, (for *ittha*, see V.59 2, बट्+इत्था=बलित्था) (See Yv. XXXIII.87 for this verse).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mitra, मित्र, light; in-breath.

Varuna, वरुण, bliss; up-breath.

Rdhak, ऋधक्, truth, truly, verily (य: संमृध्नोति स: —*Daya.*; संमृद्धिर्यथा स्यात् तथा—*Daya.* Yv. VIII.20; स्वीकारे, III.25.1; सत्ये VII.57.4; यथार्थम् VI.40.5.

Devatataye, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (देवतातये दिव्यगुण प्राप्तये —*Daya.* III.26.2; देवेभ्य: विद्वद्भ्यो दिव्यगुणेभ्यो वा —*Daya.*)

"Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (ऋघग् देवतातये)" (*Mahidhara*).

Havyadataye, हव्यदातये, to the offerer; to the Yajamana (हव्यदातये हव्यानामादातुमर्हणामादानाय —*Daya.*).

2. Bahutana, बाहुता न, like two arms (बाहुता भुजौ न इव —*Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (यथा भुजौ स ह कर्म प्रविशत:, तद्वत् यज्ञं प्राप्नुत इति —*Venkata*).

3. Ayah'sirsa, अय:शीर्षा, iron (or golden) helmet (हिरण्यालंकृत शिरस्क: —*Venkata*).

5. Varuthyam, produced in the sacrificial chamber (वरूथ्यं यज्ञगृहभवम् —*Venkata*; यज्ञगृहे भवम् —*Sayana*).

Rajasu, to the kings (राजसु-मित्रादीन् राज्ञ:, i.e. Mitra, Varuna, Aryaman etc. —*Venkata*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. Jenyam, victory-giving; also what is to be conquered or won (जेन्यं जयसाधनम् —*Venkata*).

Vasu=vasum, the sun as one of the Vasus, "they send him for the dispelling of darkness of the three worlds." (ते प्रेरयन्ति अरुणवर्णं जयसाधनम् वसु इति । एतदेव आह एकम् पुत्रम् तिसृणाम् पृथिव्यादीनाम् आदित्यं प्रेरयन्ति —*Venkata*).

Vasu may also mean wealth or gold; then "it was these who sent the red gold victory—giving", or "the reward of victory." (*Wilson*)

10. Adhvaryuh veti, अध्वर्युः वेति, the priest comes; i e. from the *havirdhanam*, a cart for the Soma (वेति गच्छति अध्वर्युः हविर्धानात् रजिष्ठैः ऋजुतमैः पथिभिः मार्गैः —*Venkata*).

Rajisthaih रजिष्ठैः, by the straight—most, or by the shortest path.

Niyutvah, O Lord of the vital world; O Lord of the *Niyut* steeds.

11. See Yv. XXXIII.39; *Bat*, वट्, synonym of truth, Nigh. III.10.

Panasyate addha, पनस्यते अद्धा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the *asuras* (असुर्यः असुराणां हन्ता —*Venkata*); also beneficient to living beings—*Mahidhara.* Also असुर्यः=असुभ्यः प्राणेभ्यो हितः परमेश्वरः —*Daya.* on Yv.XXXIII.40).

13 Dasasu bahusu, from the ten quarters or cardinal directions

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(दशसु बाहुषु स्थानीयासु दिक्षु इति —*Venkata*).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषसः स्तुतिः सूर्यप्रभाया वा —*Sayana*).

14. **Haritah,** the quarters (दिशो वै हरितस्ता अयं पवमान आविष्टः — *Venkata*).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (प्रजा हि तिस्रः)—birds, small snakes (*Sarisrpa*, सरीसृप), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (अन्याः) are those which thus survived.

Brhat, the great; this refers to the sun; and alternatively to Prajapati (बृहत् महान् असावादित्यः । प्रजापतिरित्येके—*Sayana*).

For the cretion, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5 .

16. **Vacovidam vacam ut' irayantim,** (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (क्षुधितो हि न वाचम् उदीरयति, पयः पीत्वा पश्चात् उदीरयति — *Venkata*).

Martyah dabhracetah, man who does not possess sense; the one who is a fool (मर्त्यः मनुष्यः दभ्रचेताः अल्पचेताः —*Venkata*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Ṛsi of the hymn is *Prayoga* of the family of Bhṛgu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Grhapati*, and *Yavistha*

4. **Aurva Bhṛgu vat,** like और्वभृगु ; it may be the *dvandva* compound और्व+भृगु, like Aurva and Bhṛgu (*Benfey*) Aurva is sometimes called the son, sometimes the grandson, and sometimes only a descendent of Bhrgu.

Aurva, inside the earth.

Bhṛgu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Apnovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वाडवम् —*Venkata*; or Omnipresent in the entire space of the firmament.

7. **Adhvaranam,** अध्वराणाम्, of the inviolable rites; pertaining to the rites free from violence.

8. **Tvasta,** त्वष्टा, creator.

Taksya, carpenter (तक्ष्या विकर्तव्यानि रूपेव त्वष्टा रूपाणि वर्धकिरिव, may deal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with us as a carpenter deals with the timber he has to cut—*Sayana*).

11 Siram pavaka-socisam, शीरं पावकशोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्); it rests through all or pervades all (अनुशायिनमिति वा । आशिनमिति वा —Nir. IV.14).

14. Tridhatu-avṛtam barhih, triple-uncovered (त्रिधातु अनावृतम् बर्हि: —*Venkata*: त्रिधातु त्रि: अवृतं अनावृतं च असन्दिनं अवद्धं च । स्तरण काले हि बर्हिरवद्धं भवति —*Sayana*).

Apah cit ni dadha padam, the waters find their place in him (आप: अपि पदं निदधति अन्तरिक्ष्या माध्यमिके —*Venkata, Sayana*).

Barhih, बर्हि: , firmament.

Asam'dinam; असम्ऽदिनम्, united, unbound.

15. Anadhṛstabhih utibhih, अनाधृष्टाभि: ऊतिभि: , with inviolable protections.

Midhusah, the bestower of happiness, auspicious.

17. Angirah, fire divine.

21. Yat atti upajihvika yat vamrah ati'sarpati, when the emmet eats, when the pismire crawls (यत् अत्ति उपजिह्विका यदा वम्र: अतिसर्पति), *vamribhih* and *upajihvikah* are synonymous of emmets (वम्रीभिरुपजिह्विका इति सीमिकानाम)

Vamryah, (emmets) are so called from vomiting (वम्र्या वमनात्).

Simika, (emmet) is so called from crawling (सीमिका स्यमनात्);

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Upajihvikah, smellers. (उपजिह्विका उपजिघ्रयः). See also वन्नीभिः पुत्रमघुवो अदानम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the emmets.] —Nir. III.20.

22. Vivasvibhih, विवस्विभिः, priests.

Hymn-103

Sobhari of the family of Kanva is the Ṛsi of this hymn.

2. Daivah'dasah, invoked by Divodasa according to the traditionalists. Here it, however, means sunshine or enlightenment. The term दैवःऽदासः occurs nowhere else in the Ṛgveda.

Divodasam, दिवोदासम्, the giver of light; ('दिवश्च दास उपसंख्यानम् —Astadhyayi VI.3.21; विज्ञानमयस्य प्रकाशस्यदातारम् —*Daya.* on IV.26.3; दिवोदासस्य =प्रकाशदातुः (सूर्यस्य) —*Daya.* on VI.16.19; दिवोदासेभिः प्रकाशस्य दातृभिः —*Daya.* on I.130.10.

Majmana, मज्मना, with speed or force (मज्मना बलेन —*Venkata* शुद्धिकारण-क्षेपणाऽऽख्येन बलेन —*Daya.* on I.64.3; अनन्तेन बलेन on I. 143.4; मज्मना= बलनाम Nigh. II.9).

3. Rejanta, tremble (रेजन्त कम्पन्ते —*Venkata*).

Sahasra'sam, सहस्रऽसाम्, thousand of blessings; giver of thousands (सहस्रसाम् सहस्रस्य दातारम्).

5. Dṛdhe cit, strong; stronghold of enemies (स दृढे चित् अपि शत्रुपुरे स्थितम्).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Abhi-tṛnatti, spoils, wastes, destroys, defeats (अभि-तृणत्ति हिनस्ति — *Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

Vamani, wealth, treasure (वामानि धनानि —*Venkata*).

Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (*Wilson*)

Puruvaso, O Lord of vast wealth (पुरूवसो ! हे बहुधन ! — *Venkata*).

7. **Deva-yavah,** Yajamanas, worshippers or householders, (देवयव: यजमाना: —*Venkata*).

Gibhih, गीभि: , by songs.

Sudanavah, liberal givers (सुदानव: शोभनदाना —*Venkata*).

Dasma, O graceful Lord (दस्म ! दर्शनीय ! —*Venkata*).

8. **Ṛtavne,** ऋताव्ने=ऋतऽव्ने, observant of truth (ऋतव्ने=यज्ञवते — *Venkata*; यज्ञवते सत्यव्रते वा —*Sayana*).

9. **Vira vat,** with children (वीरवत् पुत्रवत् —*Venkata*).

Maghava, wealthy (मघवा धनवान्).

Yasah, यश: , fame, i.e. fame-giving food (यश: यशस्करं अन्नम्—*Sayana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dyumni, one possessing food; famous; glorious (द्युम्नी अन्नवान् यशस्वी वा। 'द्युम्नं द्योततेर्यशो वान्नं वा" —Nir. V.5. *dyumnam* is derived from the root √द्युत्, to shine and means glory or food. See VII.25.3 for *dyumnam*).

14. Svah'nare, स्वर्नरे=स्वःऽनरे; in the yajna-performance (यजनि लक्षणे कर्मणि —*Sayana*)

Sobharyah. सोभर्याः, of sobhari; of the virtuous devotee=सोभरेः.

For *sobhari*, see :

सोभरयः —VIII.19.32

सोभरिम् —VIII.5.26

सोभरी —VIII.22.15

सोभरीणाम् —VIII.20.8

सोभरीऽयवः —VIII.20.2

सोभरे —VIII.19.2

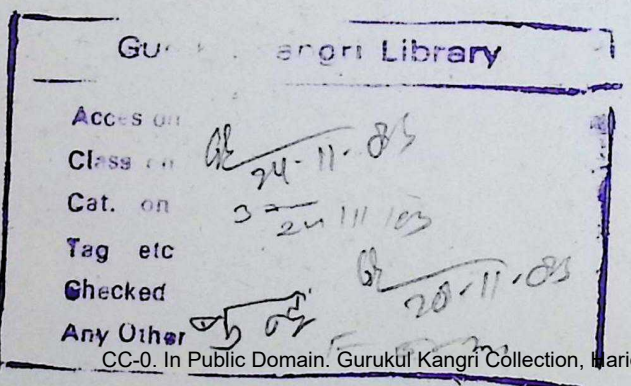
सोभर्याः —VIII.103.14.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

731692

Digitized by Arya Samaj Foundation Chennai and eGangotri

STOCK VERIFY
2020
G.K.V. Library

ARCHIVES DATA BASE
2011-12

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar